

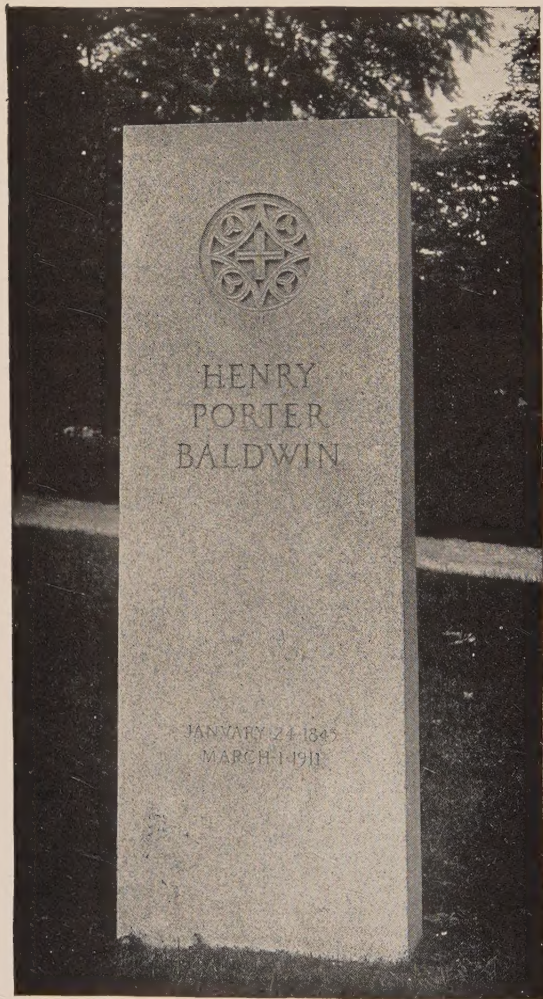
THE SPIRIT OF MISSIONS



ENTRANCE TO ST. JOHN'S UNIVERSITY, SHANGHAI

10 CENTS A COPY

JULY 1915



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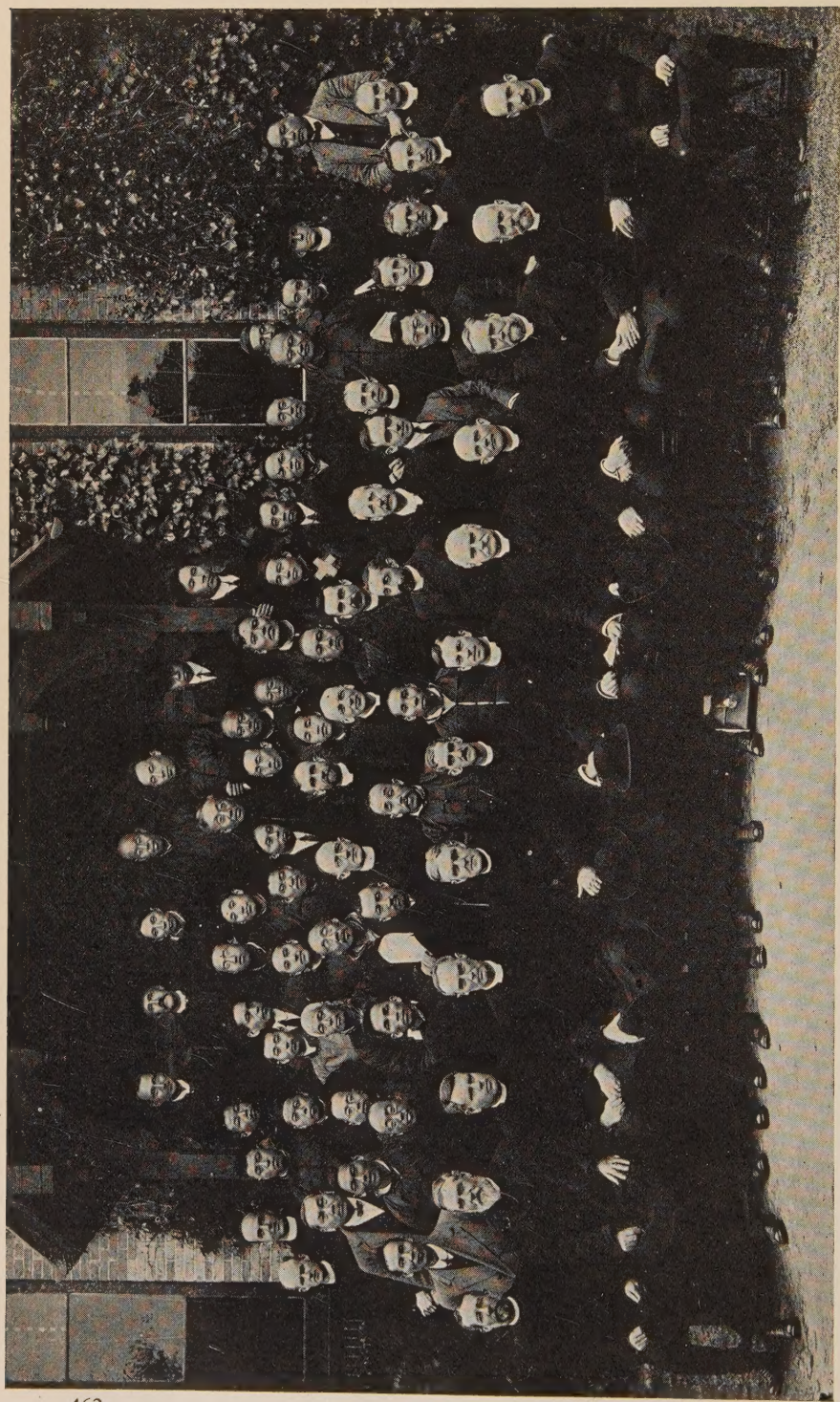
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TO THE CLERGY

THE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.*.....If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.



SECOND SYNOD OF THE CHUNG HWA SHENG KUNG HUI (See page 471)

From left, front row: Bp. Huntington (Anking), Bp. Baomister (Kuangsi-Hunan), Bp. Iliff (Shantung), Bp. Norris (North China), Bp. Graves (Shanghai), Dr. F. L. Hazels Pitt (Chairman House of Delegates), Rev. S. H. Littell (secretary House of Delegates), Bp. Cassells (West China), Bp. Roots (Hankow), Bp. Price (Fukkieh), Bp. Moloney (Chekiang), Bp. White (Honan). The delegate marked with a white cross is the Rev. S. C. Huang, General Secretary of the newly elected Board of Missions.

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

HUGH L. BURLESON, Editor

CYRIL D. BUCKWELL, Business Manager

VOL. LXXX

July, 1915

No. 7

EMERGENCY FUND NOW \$235,000!

Before September 1st we must have \$400,000, in addition to all usual missionary offerings. The Board has asked each member of the Church to give one day's income or wage.

HAVE YOU GIVEN IT?

PROGRESS OF THE KINGDOM

AT the time of the Edinburgh Conference, held in 1910, in which all branches of the Anglican Communion participated

The Latin-American Conference

with Christian men of other names, there was a very considerable portion of the world, where missionary enterprise was being carried on, whose claims and needs were not represented. This is technically known as Latin-America, and embraces under that loose title not only the continental stretches of Central and South America, but also islands such as the West Indies and the Philippines. These countries did not come within the purview of the Edinburgh Conference, which was called specifically for the consideration of missionary work among non-Christian peoples; and, therefore, much to the disappointment and regret of the missionaries engaged in the work there, the needs and problems of Latin-America, except those of a number of unevangelized tribes, were not considered.

In view of this fact, about a year ago influential members of foreign mission boards in America, under the leadership of Dr. Robert E. Speer, began to move toward the calling of a conference which might complete the work Edinburgh had begun, and do for these Christian countries what it so admirably accomplished for others. The matter took shape last winter, and resulted in the calling of a conference to meet in Panama in February, 1916, it being the desire that every Christian body having work of any sort in Latin-American countries should be represented. A statement concerning the purpose of the conference, put forth by its promoters, was as follows: "The spirit and purpose of the conference are honest investigation of the problems, and full, brotherly conference as to how the needs of Latin-America can be most effectively met by the Gospel of Christ. . . . Such a conference cannot expect to have God's blessing if it is not held in the spirit of hope and love. It must not be a time of mere negative criti-

cism or of condemnation of what is disapproved. It must be a time of conscientious, prayerful, open-hearted planning together to spread the Word of God throughout all the great reaches of the Latin-American nations and to make the living Christ known as the power of salvation alike to nations and to individual men."

It was desired that our Board of Missions should participate in the conference, in order that we might give the benefit of our experience, the influence of our own point of view in conducting our missionary enterprises, and the encouragement of Christian fellowship.

Naturally there were far more delicate matters involved in this proposal than in the one broached at Edinburgh. In our self-complacence, we find it easy to determine how we shall carry the Gospel into what we call "heathen" lands, for of course we do not need to consult the "heathen"; but it is a more difficult matter to offer cooperation to a people already Christianized, without seeming to confer a benefit or extend patronage. That the people of Latin-America would profit by our help, wisely given, they themselves have declared, but that we might easily approach them in the wrong spirit is manifest on the very face of things. Yet our future, and that of the world, is so bound up with the welfare of our brethren on this hemisphere, that we cannot deliberately disregard any opportunity for rendering them service, either material or spiritual. Admittedly the conditions are difficult, but the promoters of the conference felt that the questions should be frankly met, and that they could be so met, in a Christian and kindly spirit, to the advantage of all concerned.

The attitude of our own Board is indicated in the resolution whereby it agreed to be represented at the conference. It stipulated that whatever notice or invitation was sent to any

Christian body should be presented to every Communion having work in Latin-America. This was intended to make clear that this Church could not participate in a conference where any part of the Christian forces was ignored.

It is to be regretted that in the preparatory literature put forth, there were certain statements concerning religious conditions in South America which might easily be misinterpreted. These were intended, not as an attack upon an ancient Christian Church which might be thought to have failed in its duty, but as an emphasis upon the seriousness of the problem, and the spiritual need, which, so far as we know, is not questioned by any one.

To such a call as this the Board of Missions felt that it could not remain silent. Granted the good faith of its promoters (and no one questions it), the conference needed our assistance and cooperation in a peculiar degree. If it is the intention to go into Latin-America to help build up and strengthen the religious elements already there, and not to establish a rival Protestantism, then we of the ancient Anglican Communion could serve in some degree as interpreters of the Catholic point of view, and perhaps be the means of preventing serious mistakes.

These considerations, added to the fact that the Church has already established work in these countries and committed it to the Board of Missions, which work may be seriously affected for good or ill by that which may be done at this conference; and also the further fact that all our bishops engaged in the Latin-American work urged participation—convinced the Board that such a course was not only right and proper, but wise and helpful.

Undoubtedly the opposite point of view upon this matter may be taken. Certainly an effort to align our Communion as one regiment of a "Pan-

Protestant" army should call forth condemnation; but certainly, also, we may consult and confer with other Christian men engaged in missionary enterprise, without compromising either our historic position or our Christian faith.

It would be a grave misfortune if this action, conscientiously undertaken with a view to promoting the best interests of our mission work, should be made the occasion of division. One great strength of the Board of Missions in recent years has been the growing conviction that it does fairly represent the whole Church. This being the case, the Church is to be congratulated that its Board of Missions embraces in its membership men of varied opinions. Of course this also means that not all of its acts can be unanimous, but we are convinced that all the members are sufficiently good Americans (not to say Churchmen) to recognize both the rule of the majority and the rights of the minority.

ELSEWHERE in this issue the Rev. S. Harrington Littell tells the story of the meeting of the Second Synod of the

A Milestone Indeed!

Church in China, April 14-22, at St. John's University, Shanghai. Few of us realize the strides which the new-born Church in China is making. Already it has established a Board of Missions—surely an excellent showing for a Church which itself is still the child of missionary effort—and it is now moving toward the establishment of a native episcopate. A new diocese will be set off in China—not by action of the home Church in England and America, but by the Chinese Church itself, which will become responsible for its conduct and support.

The statistics quoted for the past year are striking, particularly in the

showing which they make concerning the efforts of the Chinese people to give of their own service and their substance to the cause of Christ. The number being trained for Church work in institutions rose during the year from 400 to 600, and the gifts of Chinese Christians increased by \$10,000, reaching a total of \$53,000. At the same time the work of the hospitals, which is in itself a fine test of the Gospel's practical efficiency, has almost doubled, the number of patients treated leaping from 250,000 to 454,000.

All these signs are more than hopeful. They testify in the strongest possible way to the rare opportunity which is ours in this great nation. They also convince us that the work of the Anglican Communion in China is no small factor in the Christianization of that land.

IT IS almost as "parlous" a thing to speak of the Emergency Fund editorially, as it is to forecast political conditions in

The Emer- gency Fund

Mexico; with one vital difference, however—we know that with the Emergency Fund matters are constantly improving.

At the moment of writing this editorial the Fund has reached \$233,000. Judging from the progress of the past two weeks, by the time these words are read it should be in the neighborhood of \$250,000, for there is no disposition to slacken the campaign.

While undoubtedly the coming of summer will make a difference in the stream of receipts, there may be other considerations which will tend to maintain the standard. At any rate, the Board desires the Church to know that the Emergency Committee, as its chairman says, will be "on the job" until midnight of August 31st, and now confidently believes that by that time the goal will have been reached.

Few of us really believed, three months ago, that this was possible. The appeal of the "One Day's Income" idea, and the latent loyalty of givers throughout the Church, were as yet undeveloped factors. Hope, rather than confidence, was the note sounded in proposing the present enterprise. This makes the result the more inspiring, and gives larger courage for the future.

On March 1st the Emergency Fund was \$3,000. In four months practically \$250,000 have been raised. Are we over-credulous in hoping that the full sum may be obtained during July and August?

It will not come without effort, but there are many ways in which it can be helped forward:

First, we would urge diocesan and parish treasurers, and Church officers of every sort, to discover whether there may not be gifts awaiting transmission. Promptness in remitting is not a common ecclesiastical virtue, and some portion of the needed \$150,000 may be drifting about in the backwaters of parish or Auxiliary bank balances.

Again: those of us who believe in the campaign can carry the knowledge of it with us wherever we go. The purpose and the success of the Fund might be made a topic of conversation with fellow-Churchmen on the bathing-beach or the golf links, or might be the subject of a summer letter to a friend. The One Day's Income idea is so personal and appealing that it is worth telling to others and will interest them.

Also: is it too much to hope that lay men and women will take the trouble to inquire whether their parish has had a share in this stimulating enterprise. Such a question, addressed to the rector or the vestry, might do great good.

What the Fund needs is the publicity that comes from interest and sympathy, which every baptized child

of the Church is able to give in some measure. Could we count upon this, the goal would be already in sight.

The "Income" Idea

Many reasons might be given for the success of this movement, but first among them would surely be the practical, definite and personal nature of the appeal. People really wish to help a cause which they care about; and all the more if they are told exactly how to do it, and exactly how much *will* do it. The call for the one day's income accomplished this, and has encouraged many to feel that their day's income, which seemingly amounted to so little, was of real value in a great movement,—and they have given it with joyful heart. Elsewhere we print a few of the interesting stories connected with the gifts which have been received.

Another cause of success is, of course, the thorough way in which the work of promotion has been carried on. Much time has been given to it by many busy people, and the office administration has been efficiently organized and conducted. Not only on the practical, but on the spiritual side, there have been gifts of service. We have made much of the power of prayer; we have asked for general intercession; the committee itself has met and prayed for success; persons writing regretfully of their inability to give money have been enlisted to give a day of prayer. We have relied upon God as never before. The success is undoubtedly an answer to these prayers. If the whole measure of success is not reached, perhaps a failure of continued intercession may be the cause.

Also we unquestionably confront a remarkable psychological situation. Hearts are softer and hands more generous. To our surprise we find that because of the world's great need, all needs are meeting with a quicker response. It seems that because more

are sharing what they have, there is not less, but more, to share. John Bunyan's lines,

"A man there was; though some did count him mad,

The more he cast away, the more he had,"

some of us are finding to be true. Certainly our own Church has the power to do whatever it has the will to do.

What Is Already Accomplished? If gifts for the Emergency Fund should suddenly

cease—let us say on the Fourth of July—it would probably have reached by that time something more than \$250,000. The Board's deficit at the beginning of the present fiscal year, September, 1914, was \$254,000. It is absolutely certain now that every penny of this will be returned to the reserve deposit as the result of the Emergency campaign. Indeed, every dollar received has been so returned. Thus already the first great objective of the Fund has been reached. Not only is this true, but the call of the Emergency Fund also brought forth a new gift of \$50,000 toward the increase of our reserves, which, while it does not help to meet the present deficit, makes the future operations of the Board that much more stable.

The secondary purpose of the Fund—that of providing for the inevitable deficiency of the present year, is still to be accomplished. If the full amount of the Emergency Fund is given, unquestionably this will be done. It is a great encouragement toward the successful fulfillment of the enterprise to know that already a great burden has been lifted, and one which a few months ago was creating in the minds of the Board and its friends sentiments of foreboding amounting almost to despair. The gifts have come from every quarter of this land and our missionary districts abroad. A statement showing

these gifts to June 10th will be found among the last pages of this issue.

Christian friends who read this: The way lies onward and upward. Help us with your prayers and efforts to go through to the end!

A SUDDEN and severe bereavement has fallen upon the Church in South Dakota. On the 8th of June, in the sanitarium at

After Forty-three Years Chamberlain, after a brief illness, Hackaliah Burt,

priest and missionary, was called to his rest and reward. It is 43 years since Mr. Burt went from the divinity school directly to the Indian mission field. When Bishop Hare arrived in South Dakota he found him already there, laying the foundations for our splendid Indian work. During all these years he has gone the faithful round of missionary service, taking no vacations, seeking no recognition, only glad and thankful that he might give himself to his Master's cause, and to the primitive people to whom he had become father and friend. No better record of missionary service is to be found in the annals of the American Church, and few have been longer. We have asked the Bishop of South Dakota to prepare for the next issue of THE SPIRIT OF MISSIONS an adequate description of this significant missionary life.

MANY readers of THE SPIRIT OF MISSIONS already feel quite familiar with St. Matthew's Hospital, Fairbanks. From

The Closing of Our Hospital at Fairbanks all parts of the country gifts in aid of the excellent work done in this

institution have for many years been sent. Its host of friends will therefore be concerned in hearing that the hospital has recently, after eleven years of splendid service, been closed, and the time of its reopening is indefinite.

This action is due, not to any failure of efficiency in the work or workers, but to the changing conditions in Alaska. Bishop Rowe himself visited Fairbanks before this decision was reached, and he writes that it seems to be the only wise thing to do. Gold strikes are no longer common in Central Alaska and the large part of the population of many of its towns has gone elsewhere. The camps contiguous to Fairbanks have decreased by seventy-five per cent., and the period of normal growth dependent upon settled conditions of agriculture or trade is not yet largely developed. The needs which called the hospital into being are greatly modified, and it will be impossible to conduct it without incurring at least \$4,000 indebtedness. The bishop writes: "There will be no loss of prestige in closing the hospital, for the people recognize that it is inevitable. St. Matthew's has done splendid work in the past, and the people are satisfied. To continue it and have to ask for \$4,000 more from the Church would in my opinion be unwise."

"It is cheering to feel that this change does not mean a backward step, but rather a readjustment, due to the process of transition from the pioneer to the permanent stage of development."

IT is encouraging to know that religious bodies in the United States are growing in membership. Accord-

**Past the
Million Mark**

ing to the yearly report for 1914 prepared by Dr. H. K. Carroll, all losses by death and otherwise have been made up during the year and church membership throughout the country has increased by nearly a quarter of a million. This is an average increase of 2 per cent. for all bodies, great and small, Christian and non-Christian. The grand total of members is now 38,708,149. Our own

increase is recorded as being 28,641.

The report sent out to the press says: "The Protestant Episcopal Church has crossed the million line, having gained 86,468 since 1910, and over 300,000 since 1900." There are nine Christian bodies which have a membership of upwards of a million. The Roman Catholic comes first, claiming nearly 14,000,000; we are the last with 1,015,238. It should be remembered that the Roman figures represent every baptized person, and count whole communities of people, while ours are confined to actual communicants. The disparity between the two bodies is therefore many times less than it appears.

ISUPPOSE that since the outbreak of the war has brought forward so many more important things, you are

not expecting to do
What Is very much in the
Important? line of missions."

These were the words of a layman to a missionary secretary, and they reveal a point of view that is worth considering.

What are the important things? Our Declaration of Independence enumerates "life, liberty and the pursuit of happiness." Or, if one goes into further detail: justice between man and man, independence of thought and action, a fair chance for the individual to develop, the right of nations to live in peace and work out their own best destiny. All these are threatened by the present world-cataclysm. They have been submitted to the arbitrament of war, and by war they stand or fall. Therefore, for the moment, war and all its accompaniments seem most important. The taking of life and the saving of it, the making of wounds and healing them, the starving and the feeding of nations, construction and destruction without limit and without pause—these and a thousand other mutual

contradictions are, temporarily, important things.

But after them, what? The peace that is to be concluded, the new world that is swinging into view, upon what will it be based? Shall the greatest moralizing and humanizing force in all history be counted out of it? Is the Church of God, with her mission and her message, to stand idle and helpless while the arsenals run on twenty-four hours' schedule, and while men in the air and beneath the sea put forth sleepless effort to do wholesale murder? Surely it is beyond all else important that we set in operation the influence or force which will drive out war from the world of the future. Must we not begin now our effort towards its destruction? The deep disgust and the heart-sickness with which most of the warring nations go about this deadly business are an incentive to help the world see its future with the light of the face of Jesus Christ.

We all have cause for repentance. We have all served strange gods, and believed to some extent in the gospel of force. We have been deceived by the claim that education, or civilization, or commerce, or armaments, or universal military service were the elements which would make for peace. All these have failed—and worse than failed; their only result has been to make war more deadly and slaughter more ruthless. We have permitted these things to be set up and propagated apart from the Christian ideal. They have been treated as ends in themselves, and a stricken world suffers the consequences. Without God and His Christ we grope in hopeless darkness. Paganized power is simply diabolical.

For those of us who believe this, what then are the important things? The answer is already being given in a deeper seriousness, a larger generosity, a more adequate sense of responsibility on the part of the Church.

Thinking men and women feel the urge of their Christian faith, and the absolute necessity of trying to make real,—first in their own lives, and then in all others whom they can reach or influence,—the spirit of the gospel.

What we have here said so imperfectly in prose has appeared recently in a striking poem printed by *The Living Church*. It was written in Holy Week by the chaplain of a Canadian regiment on the battle-line in Northern France:

ON THE RUE DU BOIS

O pallid Christ, within this broken shrine,
Not those torn Hands and not that Heart
of Thine
Have given the nations blood to drink like
wine.

Through weary years and 'neath the chang-
ing skies
Men turned their back on those appealing
Eyes,
And scorned as vain Thine awful sacrifice.

Kings with their armies, children in their
play,
Have passed unheeding down this shell-
plowed way;
The great world knew not where its true
strength lay.

In pomp and luxury, in lust of gold,
In selfish ease, in pleasures manifold,
"Evil is good, good evil," we were told.
Yet here, where nightly the great flare-
lights gleam,
And murder stalks triumphant in their beam,
The world has wakened from its empty
dream.

At last, O Christ, in this strange, darkened
land,
Where ruined homes lie 'round on every
hand,
Life's deeper truths men come to under-
stand.

For lonely graves along the country-side,
Where sleep those brave hearts who for
others died,
Tell of life's union with the Crucified.

And new light kindles in the mourners' eyes,
Like day-dawn breaking through the rifted
skies,
For life is born of life's self-sacrifice.

THE SANCTUARY OF MISSIONS

A LITANY FOR THE NATION

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us and deliver us for thine honor.

For all the way that thou hast led us in the years that are past; for guidance and chastisement; for suffering and success; for peril and peace; for vanquishment and victory;

We thank thee, good Lord.

For the brave spirits that have labored and sacrificed that this might be a righteous nation;

We thank thee, good Lord.

For the opportunity which is ours to carry on the great work, and establish justice, peace and happiness in this land;

We thank thee, good Lord.

From the sins that divide us; from the luxury that enervates and the poverty that degrades; from forgetfulness of thee and indifference to our fellow-men;

Good Lord, deliver us.

From boastfulness and aggression; from the temptation to use our strength to serve ourselves; from lack of sympathy and patience with other nations;

Good Lord, deliver us.

From the horrors of war; from callousness and cruelty; from forgetfulness of the rights of humanity;

Good Lord, deliver us.

That it may please thee to show us thy will for our nation in these dark days; and "to guide our feet into the way of peace."

We beseech thee to hear us, good Lord.

That it may please thee to bless us with prosperity and peace, but chiefly with such mercies as shall build us up into the likeness of thy Son;

We beseech thee to hear us, good Lord.

That it may please thee to govern our rulers and all who are in authority, giving them grace to execute justice and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to send forth men full of faith and of the Holy Ghost as laborers into thy harvest;

We beseech thee to hear us, good Lord.

That it may please thee to pour upon thy people the spirit of prayer and supplication, and incline them to a fuller consecration of themselves and their substance to thy service.

We beseech thee to hear us, good Lord.

That it may please thee to bring into the fellowship of thy children the people of many kindreds and tongues who are gathered here from all nations of the earth;

We beseech thee to hear us, good Lord.

That it may please thee to touch the hearts of those who, hearing the call of their Saviour, answer Him not, and having known the Gospel of salvation yet care for none of these things;

We beseech thee to hear us, good Lord.

That we may be turned from our blindness, our self-indulgence, our denial of thee, and may learn as a nation that "there is none other that fighteth for us, but only thou, O Lord;

We beseech thee to hear us, good Lord.

That it may please thee to hasten the day when thy Kingdom shall have come among us, and through us thy light shall shine upon those who are far off;

We beseech thee to hear us, good Lord.

V. God be merciful to us and bless us;

R. *That thy way may be known upon earth, thy saving health among all nations.*

OUR FATHER, etc.

THE CHUNG HWA SHENG KUNG HUI PASSES ANOTHER MILE-STONE

By the Rev. S. H. Littell

THE Church in China has met in formal Synod for the second time. For nine days in April (14th to the 22d) its deliberations were carried on at St. John's University, Shanghai, with an earnestness of purpose, a kindliness of spirit and a unity of heart which overcame differences of nationality and language, temperament and churchmanship so effectually that the most important acts of the Synod were all passed practically unanimously.

The House of Bishops met in the Library named in honor of Abiel A. Low, Esq., with Bishop Graves as chairman, and Bishop Norris, of North China, secretary. The House of Delegates, seventy in number, assembled in Yen Hall (given by Chinese in memory of an able and well-known Chinese priest, the Rev. Y. K. Yen), with the Rev. F. L. Hawks Pott, D.D., the President of St. John's University, as chairman, and the Rev. S. H. Littell, secretary. On two days and part of a third the Houses met in joint session, and Chinese (Mandarin) was the official language of the Synod.

For What Did They Legislate?

For a true branch of the living Church, for a well-organized, self-governing, rapidly growing, strongly developing body, into whose nostrils God Himself has breathed the breath of life. The throbbing vitality of the Chinese Church was felt throughout these sessions. I will try to show it (as far as figures can show) by a few comparative statistics, covering the twelve months between Easter, 1914, and Easter of this year. In this short period, the number of Chinese devot-

ing themselves entirely to Church work increased from 1551 to 1811; while the number in training institutions rose from 399 to 595. The foreign staff numbers 747—thirty-one more than last year. The total roll of baptized increased from 31,323 to 34,775; and the communicants from 14,192 to 16,589. There are 145 organized parishes; 181 mission stations where foreigners reside, and 580 other churches and chapels. Fourteen Chinese priests and eight deacons were ordained during the year; and offerings from Chinese Christians were about \$10,000 higher than ever before, being nearly \$53,000. There are nine Church colleges; 86 boarding-schools, and 424 primary schools, with a total in all grades of 18,029 pupils—as compared with 15,168 a year ago. Hospitals increased from 29 to 36; dispensaries from 21 to 32; while the total number of patients treated leaped from 250,734 to 455,506 in a year.

We missionaries are the last to rely on numbers or to seek mere quantity—but when one year adds all that these figures indicate, we can only give thanks in humility, and pray that the increase may prove to be indeed souls new-born in Christ, who "know Him, and the power of His Resurrection, and the fellowship of His sufferings."

Church Extension and a Native Episcopate

A Board of Missions was created; a General Secretary was appointed; the Board was instructed to take immediate steps towards establishing a new missionary diocese in China; and the place most desired was named, though discretion was allowed in the

final choice of the various needy sections of China still unoccupied, and (even more significant of the confidence the missionaries from abroad feel in the ability and reliability of the Chinese Church) the first steps were taken towards the creation of a Chinese Episcopate. The following resolution originated in the House of Bishops, and was concurred in unanimously by the House of Delegates:

"Resolved, That in the opinion of this House the time is not distant when it may be advisable in the highest interests of the Chung Hwa Sheng Kung Hui that a Chinese priest should be raised to the episcopate, whether as assistant bishop in an existing diocese, or as bishop in charge of a missionary district. And, further, subject to such canons as may hereafter be enacted, in the opinion of this House, when such priest has been duly elected, the General Synod of the Chung Hwa Sheng Kung Hui is the proper body to confirm the election, and the Bishops of that Church should proceed to the consecration of the Bishop-elect.

"With reference to the foregoing resolution, the House of Bishops desires to lay before the House of Delegates the following considerations:

"1. It is possible that the Chinese priest whom it is desired to consecrate may be called to work either as an assistant-bishop in an existing diocese, or as bishop in charge of a missionary district.

"2. In the case of an assistant-bishop, it is natural that the election of the proposed bishop should rest with the Diocesan Synod: the confirmation of his election would then be a separate act on the part of the General Synod.

"3. In the case of a bishop to be placed in charge of a missionary district, the natural course would be

election by the General Synod; the confirmation of the election being coincident with the election.

"4. The sphere of work of an assistant-bishop would be defined by the diocesan bishop concerned; that of a bishop in charge of a missionary district would be defined by the General Synod in consultation with the bishop from whose diocese the proposed missionary district is to be set off.

"5. The House of Bishops wishes to draw special attention to the grave importance of securing the completest sympathy and co-operation on the part of the Mother Churches, which have done so much in the past, which are doing so much in the present, and which we hope will do more and more in the future for the Church in China. However much we desire to see self-support—and the House of Bishops believes that their Chinese brethren not only share this desire but are ready to take up the burden involved—we are convinced that it is very important in taking this great step forward to secure that sympathy and co-operation to which we have alluded.

"6. The House of Bishops therefore proposes, with the concurrence of the House of Delegates, to submit the foregoing resolution to the consideration of the Mother Churches."

As the vote was taken, spontaneous applause broke out in the House of Delegates, as it did also when the Canon on the Board of Missions was passed.

The General Secretary of the new Board of Missions is the Rev. S. C. Hwang, of Changsha, one of the most experienced and devoted of our Chinese priests, who has done much to lay the foundations of the Church in Hunan, the last province in China to

admit missionaries. He is particularly well-qualified for the work.

Shensi, the province suggested for the new diocese, is adjacent to the present dioceses of Hunan, Hankow, and West China. The population is estimated at nine millions. It is on the great and ancient highway between China and Western Asia and Europe. The capital, Sian (the city to which the Court of Peking fled during the Boxer year), dates from the time of Wu-Wang, about 2000 B. C., and was the capital of the country in the Chou and Han Dynasties, until nearly the time of Christ. Nestorians, Mahometans, and Jews all obtained their first foothold in Shensi and spread from that region. The population is comparatively small because of "Shensi's Four Disasters" of modern times—a devastating famine, followed by a plague of wolves, the Mahometan and Taiping rebellions. The government, however, has encouraged people from overcrowded sections of five neighboring provinces, in four of which the Church has work, to migrate to Shensi. Consequently, the sphere of the proposed new diocese connects up well with four present dioceses, and would help conserve our work by receiving and ministering to Christians coming from elsewhere. Sian, moreover, is the center of a network of projected railways, and is sure to continue to be, as it always has been, one of the greatest of thoroughfares. Mr. Hwang and Bishop White plan to start without delay on a long tour of inspection throughout the southern half of Shensi, on behalf of the Board of Missions.

Appeal to the Mother Churches

Although the Chinese Church is thus pushing forward its bounds (and we might add that the Bishop of Victoria has gone to the center of Yunnan province, in the southwest of China, within the last half-year, and that the Bishop in North China is completing

plans for expanding into Shansi to the west and Manchuria on the north of his present work, all three of these being provinces unworked hitherto by the Church), and although this Church is now sufficiently developed to be organized into a self-governing body, still the need for large and immediate increase in the number of foreign missionaries is pressing, and the Chinese Christians themselves urgently beg for re-inforcements, and desire still fuller and larger measure of the life and help of the Western Church. This is what is meant by the following appeal to the whole Anglican Communion:

We, the Bishops, clerical and lay delegates of the Chung Hwa Sheng Kung Hui in Synod assembled, while confident that definite Church extension will be vigorously pressed forward by the Chinese themselves, earnestly appeal to older branches of the Anglican Communion to come over and help us, in this time of extraordinary need and fleeting opportunity, to shepherd the baptized, instruct the inquirers and evangelize the people. The work in each of the eleven missionary jurisdictions in China needs to be strengthened, and in at least three of them there is need of subdivision. In Western China, there are strong reasons for this, in the remoteness and the vast area of the diocese, and also arising out of the development of the work carried on by two distinct Missionary Societies. In the Dioceses of Victoria (South China) and in North China there are large provinces hitherto untouched by us where new dioceses may well be created and equipped by other Churches of our Communion.

The Chairman of the House of Bishops is asked to send a copy of this appeal to all Archbishops, Bishops, Provincial and Diocesan Synods and Missionary Boards of

the Anglican Communion throughout the world.

Because this call goes straight from a Church which is striving to fulfil its own missionary obligation, it is the more worthy of consideration on the part of the Mother Churches. It is a call, not from a decadent, dying Church, but from one which we see has *life*, and which desires to "have it more abundantly."

Educational Matters

The Synod voted to found a Central Theological College, and appointed the eleven bishops and a representative of each diocese, with power to act, as the committee; and also urged the importance of united effort on the part of the dioceses wherever possible, in training school work for preparing catechists, etc., as well as for candidates for the ministry.

The Standing Committee on Canons was instructed to draw up a Canon on Examinations for Holy Orders. This action is felt to be an additional bond between the different sections, and languages, and nationalities, and ecclesiastical variations of the Church.

A strong committee to fill up the gaps in Church literature was appointed with power to issue translations and original works. Considerable funds are in hand, as the Pan-Anglican Thank-Offering Committee allotted \$5,000 for literary work in China, and for three years the S. P. C. K. of London has granted \$1,000 annually. This committee is to receive and print Sunday-school literature (which the Synod's Sunday-school Committee is instructed to prepare). Appreciation was expressed of the work of the Secretary of the Church Literature Committee, for the past three years, the Rev. A. A. Gilman, now on furlough.

Church Unity

The Report of the Synod Committee on Christian Unity showed that

the share taken by the Chung Hwa Sheng Kung Hui in co-operative efforts is increasing—especially in evangelistic campaigns for students; in normal and medical school work (in two dioceses each); in a Christian university; in co-operation with Union Seminaries (through Church Theological Hostels in two dioceses). The Committee on Unity, in accordance with instructions of the last Anglican Conference (1912), sent out a letter of fraternal greeting addressed to all Christians in China; which, they reported with regret, met with very scant response; its real object having been lost sight of. Bishop Graves, they stated, has been appointed to represent in certain respects the Commission of the Chung Hwa Sheng Kung Hui in co-operation with the Preliminary Commission of the American Church, in connection with the World Conference on Faith and Order.

Other Subjects of Interest

(1) Sunday-school work—especially urging the appointment of diocesan Sunday-school secretaries; the forming of diocesan Sunday-school institutes; and the introduction of daily family prayers and Bible reading in our Christian homes throughout China.

(2) The Lectionary. It was felt that inasmuch as the English, American and Canadian Churches are all engaged in the work of revision, it is better to wait until their lectionaries are published.

(3) Special services not in the Prayer Book, some of which are needed particularly in China to meet Oriental and local needs (each Bishop, of course, having discretion in regard to their use).

(4) And the following: Discipline in the case of betrothal or marriage between Christian and non-Christian; infant betrothals; treatment of polygamous enquirers; endowments and

trust lands; women communicants voting in Church council; election of women to vestries, etc. The relation between the General Synod and the Diocesan Synods; translation of "Holy Catholic Church" in the Creeds and of the word "Catholic" in its various uses; and the revision of the present translation of the Prayer Book (in the Mandarin language).

The ability and spiritual perception of the Chinese delegates; the improvement over former Conferences in the grasp of underlying Church princi-

ples; the increasing familiarity of the Chinese with parliamentary law and procedure; their self-repressing attitude; their quiet earnestness of desire and of purpose, deeply impressed their foreign brethren. There is great hope for the future of such a Church, under the blessing of God; and we return to our work and home in the various sections of China, aglow with the sense of God's presence with us in this Synod, and determined, in that Presence, to "go forth conquering and to conquer."

EDUCATION IN PEACE

By Margaret Slattery

Realizing how desperately the work of the Kingdom suffers because of war, prominent women connected with the various Boards of Missions are striving to educate the sentiment of the nation along lines of peace. Particularly do they wish to reach and impress the youth. In many Christian bodies, Sunday, July 4th, will be observed as a day of intercession and instruction in behalf of world peace. Therefore in this issue we are glad to give space to the following article by Miss Margaret Slattery.

AFTER all it is a matter of education—the education of public sentiment. One must begin at the *beginning*, where no one really likes to begin because it seems so far from the desired goal, and we of America, in spite of ourselves, are so consumed with desire to reach goals that we are tempted to overlook the process by which they must be reached. It will take generations of education to plant in human souls a passion for peace, and we must begin now with our children.

It was during the week that the seventh-grade children were preparing for Peace Day that I sat down for a few moments to observe the work of the girl in training. She had marshaled her facts, her lesson was well-planned, her work was good, but one could easily see that her boys were not enthusiastic, and only a few of the girls were ardent on the subject of peace. They had been studying for a month or more the Civil War, and

were enthusiastic over their heroes. The flag blown on the breeze from the open window caught their eyes; it did not say "Peace" to them.

For a few moments I listened to quotations on peace, to the statements of the reasons for peace; then as I looked into the faces of those twenty-eight boys and twenty girls, twelve and thirteen years old, on which there was no glow of eager enthusiasm, I said, "But, I suppose if there should be war here in our country six or eight years from now you boys would follow the flag into the hottest of the fight, and you girls would toil at home to do their work for your country's sake." A moment and the enthusiasm was there; faces lighted, eager hands waved, and I witnessed the transformation that always comes when children, trying hard to express what they *ought* to think, and what the teacher wants them to think, are suddenly given the opportunity to express what they *do* think. "Then after

all you really do believe in war?" I questioned. Then they confessed. They did believe in it. They gave their reasons, not now expressed in choice English, nor in the form of quotation, but in their own crude phraseology.

When they had apparently convinced the few girls who were loyal to Peace and me also, of war's necessity, I said, "Let us imagine this noon, when we go home, that there *is* war. It has been declared. The cause seems just, and the troops are leaving for the front. Jack's father will go. Say it to yourself, Jack, as you sit down to dinner this noon with your fine, tall father—this will be your last dinner for—well, who can tell how long? And Betty's brothers will go; all three, and perhaps her father. And Katherine's and Harold's and"—there seemed scarcely a pupil in the room from whose home some one would not go.

The faces grew serious.

"At 1:30 they will form in line in the square," I continued. "Then we shall watch them march to the station. How we shall cheer! They will board the trains and we will wave our flags and handkerchiefs and cheer again. The train will move slowly out of the station around the curve; they will be gone, and we will go back home. As the days pass we shall learn that they have reached the front. Then more days, and our newspapers will tell us that on a certain day there was a battle and our men were in it. We will rush up to the newspaper offices and read the bulletins. We read names of those injured, and the shorter list of those who will never come back. There will be names that we know and love. As we walk sadly away, some of us crying, it may be that we will think of the enemy. They, too, are reading names they love, and besides that the fight was right in their homes. Mothers, good and sweet like ours, took little brothers

and sisters like ours down into the cellar and hid with them in the dark, away from the bursting shells; and the children cried with fear at the roaring cannon and guns. Then toward morning a house began to blaze. There were no men to put out the fire, so another house and another caught, and the women, the old grandfathers and grandmothers and the little children, began to run for their lives, to take refuge in the fields and by the river. By noon there was nothing left of the city but ashes, all the children's clothing, playthings and food—everything *gone*. This is *war*, and we will imagine this noon that it is *here*."

When the bell rang for dismissal the faces of the seventh-grade children were very serious as they marched down the staircase.

It seemed to me that they returned earlier than usual that afternoon, and as Betty greeted me she threw her arms about me saying, "Oh, aren't you *glad* that it isn't so? Mother says she'd rather die right now than ever let the three boys go to war. Father says he's sure there will never be another, and I'm thankful!"

When I sat in my office one of the boys came in with the attendance slip. "Gee! Miss Slattery," he said, "I came pretty near not eating my dinner this noon. I kept looking over at father and Al and trying to think how it would be if they were going. I couldn't bear to look at mother. I got all choked up just imagining it. There's no use in war anyway."

Late that afternoon I went in to see what they had to say to me. It took only a look to see that their attitude had changed. Abstract war had become concrete through their imagination. None of them wanted war, this real sort of war. They had been converted to Peace. "Civilized people ought to know better," was Elizabeth's contribution to the discussion. "The mothers and the children all suffer dreadfully. Grandmother remembers

being sick in bed when her brothers were shot; she felt terribly, and her cousin lives in the South, and she suffered worse, and her home was truly burned. It isn't right to have war," said Rachel.

Two of the boys I shall never forget. I can see their faces now. One was Winthrop, the pride of an old New England family. "When you really stop to think of it," he said, in his clear, boyish voice, "there is no sense in standing perfectly good men up and *killing* them. We ought to think up some other way." The other boy was born across the sea. He had volunteered nothing, so I said, "Arno, what do you think about it?" His dark face flushed. "I *hate* it," he said, "the whole business of fighting. It's wrong."

I tried to tell them, as we closed our lesson, how slowly men learned their lessons, and how long it took to change things. "We all hope," I said, "that there will never be another war (how sure we all felt of it then!), but if there should be, and men had learned no better way, I know you boys would follow the flag with your lives, and you girls would give your dearest and best for our country's sake, as our fathers did. But Winthrop is right, '*There must be another way.*' What if someone sitting here this afternoon should, years from now, think it out and find the way!" They smiled back at me, half believing that they *could* find it. The exercises for Peace Day that year were the best we ever had, and through the weeks that followed, as we referred to it, some one was ready with suggestions as to *the better way*. We worshiped our warlike heroes of history in a little different spirit. The hatred of the enemy had gone.

That was seven years ago. Last week I met one of the boys who was in that grade. He is twenty; a fine, tall, manly fellow. "Say," he said, when we had exchanged greetings, "do you remember the day we all imag-

ined war had been declared. I'll *never* forget that noon. We didn't dream then the world would be where it is to-day, did we?" "Do you still believe, as Winthrop said, there is a better way?" I asked. "You *bet*," he answered, "more than that, I wish I knew what it is. But say, I've got an idea"—and he launched into his plan for universal peace. His eyes burned with enthusiasm as he talked and I could not help feeling that if this puzzled and perplexed world had enough like him they would together find a way.

There are not enough—we must make more. And it will not be a task too difficult, my soul said to me, for the public schools of America, if they begin now, can create so many whose eyes will flash with enthusiasm over the thought of *World Peace* that working together they will *find a way or make it*.

A WOMAN'S PRAYER FOR PEACE

UNTIL Thee, O Lord, we cry in the night of the world's darkness for the coming of the dawn of peace. Is not the earth Thine? Are not the hearts of all men in Thy keeping? Remember the desolated homes, the long suspense of waiting, the sorrows of the exiled and the poor, the growth of hate, the hindrance of good, and make an end of war. By the love we bear toward fathers, brothers, lovers, sons; by the long agony of trench and battlefield and hospital; by the woe brought home to the hearts of mothers, and by the orphaned children's need—hasten Thou the coming of the ages of good-will. Raise up leaders for the work of peace. Show us our part in this redemption of the world from cruelty and hate and make us faithful and courageous. In the name of Christ, whose kingdom is our hearts' desire and whose will for men is love. Amen.



PLACE WHERE OUR SERVICES ARE HELD ON WINNEBAGO RESERVATION, NEBRASKA

A NEW MISSION AMONG INDIANS

ON November 6th, 1914, the Rev. W. M. Purce, general missionary of the District at North Platte in the Diocese of Nebraska, visited the Winnebago Indian reservation in Thurston County, and held a Church service, the first ever held on this reservation. He found forty-five Indians which had been confirmed, some while attending the government Indian School at Genoa, and some who had attended a Church school in Philadelphia; most of these were eager for services. Since that time he has visited the reservation twice a month and has had thirteen baptisms. Recently the Bishop visited the reservation and confirmed a class of nineteen, all adults but four. The oldest was eighty years old and the

youngest fourteen. The man of eighty was baptized in the Church when a mere lad. Another man, seventy years old, had also been baptized in the Church when a boy in Minnesota. The Indians have purchased four lots on which to erect a church. At present services are being held in a store-room, which is also used for the Sunday-school of forty pupils. Another confirmation class is in preparation for the fall.



PART OF CONFIRMATION CLASS WITH BISHOP WILLIAMS
Seven other members were unable to be present



MR. AND MRS. COOPER ON THE PORCH OF THEIR RESIDENCE, SHANGHAI

FREDERICK CLEMENT COOPER: AN APPRECIATION

By the Rev. Arthur M. Sherman

FOR several weeks our hearts at the Missions House in New York have been anxious and sad over the news of the serious illness, while on furlough in England, of Professor Cooper, of St. John's College, Shanghai. On the fourth of June, 1915, a cable came bringing the tidings, for which we had already been prepared by Mrs. Cooper's brave letters, of his death from cancer.

Everybody who knew Mr. Cooper loved him. For twenty years he had been so large a part of St. John's University that the Chinese missionaries naturally think of him in recalling the campus, and the college life and work. When he joined the faculty, Dr. Pott was the only foreigner giving full time to this important missionary work. For years he has been Dr. Pott's right-hand man, head of the schools of science, at times acting as president, teacher in the medical school, member of the standing committee. It is difficult to think of St. John's

without him—difficult and sad, grievously sad. It seems one of those things that just can't be true, because it is so hard and painful to try to realize; yet one finds comfort in looking back over the splendid years of service he was permitted to render Christ's Cause in China. He was unusually gifted by nature with a sunny and attractive personality. Added to this was a quiet, earnest, serious purpose, a combination which made Mr. Cooper one of the finest gifts the Church has made to China. Before his connection with the Mission he was a young man in business in Shanghai, a type of the clean, straightforward young Englishman in commercial life in a place where to keep to those things which "are lovely and of good report" requires many a struggle. He found the missionary atmosphere a congenial and happy one, and married a worker of the London Missionary Society. In 1894, Mr. and Mrs. Cooper offered them-

selves to Bishop Graves and were engaged "in the field." Mr. Cooper was already a graduate of King's College, London, and a qualified chemist. After his appointment to the staff of St. John's, he took a special course of lectures in England to fit him more fully for the work of the science department, to which he was assigned. From that time, until his illness and death this year, he has served the Church as missionary, finding far more honor and joy in that title than in whatever prospects for commercial advancement in the Far East he laid aside when he entered mission work.

What rich returns have been yielded on the investment of that life! To have served Christ in China during the last twenty years is an honor that even angels might covet. For, in these past few years, China has emerged from her sleep of centuries, and has been, especially during the past fifteen years, stretching out her hands eagerly for help. Christianity has been having its great opportunity—an opportunity unique in the history of the world. More changes have taken place in that country in that time than in the previous 1,000 years. St. John's College has grown from a small school with 65 students, to the noble institution it is to-day, with its more than 500 students in all departments. Under its influence have gone forth the men who are leading the new China onward and upward. To be a graduate of St. John's University is no small honor in China, and St. John's has risen to its present enviable position, recognized as the leading institution of its kind in China to-day, during those last twenty years. The new China has been, as it still is, in the making, and much of the victory still to be won has been made possible by the faithful work of these missionaries of the past twenty years. It has been no small work to be, as our missionaries in China have been, builders of empire, molders of a nation's life,

founders of the Kingdom of God among one-quarter of the human race.

Professor Cooper, in St. John's College, was in a position to have a large share in this great work. Here was a task in the world-wide enterprise great enough for any man. God has a place for every life—a place in this great world of need where one can serve with power and with joy. Many miss it; but Mr. Cooper found it, and as one came in contact with him, one felt that he had found it, and finding it had found the life of blessing.

There are many others who were more closely associated with Mr. Cooper, who knew him better and could do more justice to the life he led and the work he did; but while we wait for their word, it is a joy to give my testimony and express my gratitude to God for the life he lived and the service he rendered to the Church in China.

THERE are to-day in China over 500 medical missionaries, almost all British and American, united into an association, which meets tri-annually, publishes a bi-monthly journal and has a committee in charge of the translating of books and the making of a Chinese medical nomenclature. There are about 230 hospitals owned by the various missions.



IN 1860 the Chinese in the United States numbered 34,993; in 1880, 102,102; in 1910, 71,531. Many of the early comers have died, others have made themselves independent and returned to China. Exclusion laws have prevented these being replaced by newcomers. Japanese in America numbered in 1910, 71,722, and Hindus about 5,000. The churches have the opportunity to reach these foreigners on our own soil who greatly need spiritual guidance and will gladly receive it from those who are friendly.

OUR MISSION AT ANVIK, ALASKA

By the Rev. John W. Chapman

Mr. Chapman is our Alaskan patriarch. It is now twenty-eight years since he "buried himself" in the wretched little Indian village of Anvik, composed of underground houses, filled with superstitious, filthy and degraded people. He has wrought a transformation there which is astonishing. The following simple statement, made as he returns to this distant field, will be read with more than usual interest.

THE work of any particular mission should be regarded in relation to the whole work that we are called upon to do. There is no other body of Christians that has so great a responsibility to the Indians of the interior of Alaska as our own Church; for, not to speak of the principles that we represent, there is no other to which so many of the Indians look for spiritual ministrations.

The work that we do must be largely educational and medical. It should be social also. Hospitals are being built at Fort Yukon and at Tanana. These places are larger centers than Anvik, and they sorely need hospital facilities. One can but wish that a nurse so admirably qualified as Miss Huntoon might have every facility offered her for carrying on her work.

Our boarding-schools are at Anvik and Nenana. They are some six hundred miles apart. Needless to say, they do not clash. There is no rivalry. The work is of the same character in each. Nenana has a hospital; Anvik has none, and with our present resources we could maintain none; but we greatly need an infirmary, where we could at least isolate patients with contagious diseases. Some of the contagious and infectious diseases that we have been obliged to take care of in our schoolroom and dormitories, or in rooms commonly occupied as bedrooms, are: Tuberculosis (always with us), diphtheria, scarlet fever, mumps, infantile paralysis and dysentery.

The steamboats sometimes bring us

patients. Scurvy, diphtheria and surgical patients have come to us in this way. There is no doctor within reach, except occasionally, and we do the best we can for these patients, but it sometimes throws our school machinery out of gear.

Our work is, however, educational rather than medical. For satisfactory work in this direction, we should have a good mission staff and good buildings. We have neither. I do not mean to reflect upon the work that Mrs. Evans has done so nobly and so faithfully for the past thirteen years, nor upon the work that Sister Bertha did in Alaska, and mostly at Anvik, for twenty years. Such work is beyond all praise; and personally I think that it might receive more material recognition than it has received, on principles set forth by St. Paul; but what I do mean is, that we have not yet taken a broad enough view of our responsibilities. We ought to establish an educational center with a strong and permanent staff. So far we have not done it. An ever-changing procession of teachers has come and gone. We offer very meagre salaries in the hope of getting great devotion. I wish that we had, as a teacher, a deaconess, capable of taking charge of the girls and of the house in the event of sickness or any disability falling upon Mrs. Evans. In a country where it is quite impossible to get qualified help, we get one assistant of a kind (one teacher, one matron, etc.), and trust that she will not die, never re-

flecting what would happen if she *were* to die.

A layman is needed. One who can teach if necessary, thus taking the place of a teacher in the event of a breakdown, as the teacher could take charge of the house and the girls. Such a layman should be a man of varied accomplishments. He should be a good deal of a carpenter, and should know something about iron work—welding, forging and tempering. He should be able to instruct the boys and young men in these things, as well as to look out for the gardens and the fishing. There is a fine opportunity here for work among the boys.

Social service should not be neglected. The Indians have their own social system. It has not enabled them to develop into anything better, intellectually or spiritually, than their fathers were. They need something better and more helpful in the place of the old feasts. They should be taught music, and musical festivals should be made a feature of the community life. The Church services should be brightened by this means also. I see great possibilities in the use of the apparatus for exhibiting postal cards and lantern slides which a friend has generously given us. This should not only entertain, but should raise up entertainers, and should make possible a wide range of popular instruction. On these social occasions, and for the formation of an elevated taste in music, how much may we not expect from another donation which we have had—oh, most warm-hearted of givers!—of a victrola and some three or four hundred records.

Long ago it was decided in convocation at Anvik, that we needed better housing for our school. The school-room is bare and disgracefully wanting in proper furniture and equipment, and the boys' quarters are nothing but a garret. The building is a mere shell, and has been on fire several times. It is so cold, in severe

weather, that the boys have to bring their blankets into the dwelling-house, of which the schoolhouse forms a part, and spread them on the floor in the sitting-room. Moreover, there is no room for large assemblies, and no place where the children can play in very wet or very cold weather—and we have a great deal of both. Plans have been made for a building to meet all these needs, which will cost not less than \$5,000. Contributions were made from the Alaskan Missions for this object, to the amount of some \$350, and about the same amount has come in from other sources, so that we are started on this fund. I have the promise, that when it reaches \$4,000, the last \$1,000 will be given, to make up the complete fund of \$5,000. We hope to make the foundations of the new house of concrete; and every barrel of cement that is donated will help this fund. Cement is not expensive in this country, but on account of the freight it costs \$10 a barrel laid down at Anvik.

Being now about to return to the field, I take this opportunity of expressing my appreciation of the interest that has been manifested everywhere that I have been during my year of furlough, and of the unstinted kindness that has been poured out upon me. There has been a substantial increase in our resources. Two permanent scholarships have been given, and two others are being made up, and will doubtless be completed. The means to keep Thomas Reed, one of our Anvik pupils, in school at Hampton Institute for the coming year have been provided; and there have been special gifts which have paid my traveling expenses during the winter, and have enabled us to pay every debt of the mission of which I have any account. We look forward hopefully to the coming year. For these blessings, I humbly thank God; and in this thanksgiving I ask the Church to join.



THE SUNDAY-SCHOOL OF LA RESURRECTION, BARRIO, EL COTO DE MANATI

OUR INFANT MISSION IN PORTO RICO

By Iva M. Woodruff

FOR years Mr. and Mrs. Droste have owned a large pineapple plantation near Manati known as El Coto, which means "the pasture." Mr. Droste was ordained deacon several years ago, and so was able to hold services for his people, which he did in the packing-house. Mrs. Droste, a trained nurse, has been in great demand much of the time all over the island. Together they have had a large and increasing influence among the people whom they employ and those in their neighborhood. After holding services and Sunday-school for a long while in their packing-house they finally decided it was worth while to build a small church where they could fitly worship. The day came to lay the cornerstone, the bishop was present, and two hundred people gathered to witness the great event. With the funds raised through nursing, and other funds willingly laid aside for the purpose, the chapel little by little was built upon their own land, and without aid from others.

Since Christmas, services have been held within its walls, though still unfinished, and very soon the Church of the Resurrection will be consecrated.

Among those who attended the Easter services in English in the morning were twenty-five present owners or managers of nearby plantations, besides those of the native colony. Mrs. Droste wrote that five automobiles and a pony cart were lined up near the chapel. In the evening, at the Spanish service, there were 120 in the congregation and not enough seats to accommodate all who wanted to come.

On January 26th, Mr. Droste, or Don Juan, as he is best known, was ordained to the priesthood. Since then he gives his attention to the mission work, while Mrs. Droste manages the plantation. With an output of 120,000 pineapples, she has her hands full with that alone, since she must be in the field much of the time. With it all she carries on the Sunday-school work, and though the people are very poor and have large families, their

Lenten offering this Easter amounted to over \$11, and there was an attendance in the Sunday-school of 110 children.

Not only are Rev. and Mrs. Droste caring for their own estate, but they have another mission started three kilometers distant where Easter Sunday afternoon three children were baptized and a service held. Some of their own flock had moved to Pugnado Afuera, and they followed to minister to them and to others there, a house being opened to them for the purpose. Mrs. Droste says, "They have to be broken in to our service, but we love this kind of pioneering, and the people take very kindly to our work." The name "Pugnado Afuera" means "Fought Outside," which is significant for our militant priest and his wife who take up the spiritual and moral battle even outside their own domain. They are planning to start a third mission soon on the opposite side of El Coto from Pugnado.

A glimpse of the dependence these people have upon their benefactors may best be understood through Mrs. Droste's own words: "We are so glad that we can in some measure relieve the poverty here by supplying labor. Often they come to ask a couple of days' work to buy clothing or shoes. It is touching to see how they come to us with all their troubles. Sore feet, sick babies, chills and fever, are dosed up. Sometimes it is clothes for funerals, boards for coffins, dope for a sick cow or goat. They seem to think we are "fix-all's of the whole barrio." A dispensary is now one of the near-future additions to their plant.

During the past year they were able to secure very reasonably an excellent organ once used in Dr. Hillis's Church in Brooklyn. A set of altar linen has been given to them from the Ponce Mission. Aside from this, all the expenses, apportionment and all, have been borne by the Rev. and Mrs. Droste. They still lack the Com-

munion silver, but we hope that, too, may soon be supplied. The growth of their work has been almost miraculous for Porto Rico, and is an example to all others of what can be done by true devotion and patience in well-doing.

Opportunities for such harvesting as is being done at "La Resurreccion" may be found throughout the island. A representative of the Presbyterian Board of Missions, who had traveled throughout the world visiting missions remarked that the thing that impressed him most in Porto Rico was the population. One cannot go anywhere on the island without seeing people, and especially children. Everywhere the streets and highways abound with children, dressed and dressless.

Of course, the Roman Catholic faith holds most of them, but there are a very great many who do not care for the Roman teachings. The "Cultus," as the Evangelical bodies are called, claim a great many and the Methodists, Baptists, Presbyterians and United Brethren have a large following. There are many Spiritualists and many Free Thinkers, but still there is a harvest untouched. Where are the harvesters and their sickles? In the States, waiting to be called?



MEMBERS OF THE PORTO RICO STAFF
Mrs. Droste stands in front, at the right, her husband directly behind her.



THE DISPENSARY BY THE GATE, AS SEEN FROM THE UNIVERSITY GROUNDS

A SUMMER DAY IN A CHINESE DISPENSARY

By Doctor C. S. F. Lincoln, Shanghai

The dispensary, whose work is so graphically described in the following article, is located just inside the gateway of St. John's University, Shanghai (shown on the cover of this issue). It is so arranged that another entrance opens on the wretched little street of Chinese houses which leads up to St. John's.

IT is July in China, one of those radiant days that the Bible tells about when "the elements melt with fervent heat." College has closed, also St. Mary's, also the St. John's Y. M. C. A. School, often irreverently spoken of as Zau Ka Doo Academy, and the teaching forces of the same have scattered for their well-earned rest and recreation. It is 8:30 a. m. and a solitary figure, covered by a large mushroom sun-hat, wends its way toward a very respectable-looking building on the east side of the main entrance just inside the gate, whence sounds of babel proceed, for the faithful Zun-goo has already opened the doors and the hordes of the unwashed have come in. Students may come and go, but the sick come on forever, and the country doctor, who generally

belongs to the "Can't Get Away Club," is holding down the job.

They are a motley crowd that come in, farmers, coolies, shop-keepers, mill-hands, boatmen, policemen, women and children, old and young—and dirty? dirtier than most any one you have ever seen, and dirty all over. Occasionally some one turns up who has washed recently enough to be evident, and it is almost a shock. And then the smells! what blends of oriental fragrance; bean oil, hair oil, garlic, fish, opium,—though the last is getting less common.

The waiting-room fills up fast these hot summer days; Mrs. Li, the Bible woman, is on hand to point a moral and adorn a tale. All who can possibly get in try to crowd into the treatment room, partly for the sake

of getting ahead of some one else who is too illiterate even to read the number on his bamboo tally stick, and partly to see what the doctor is doing; for he is a never-failing source of wonder to the rustic, whose curiosity is unlimited.

After getting the solutions, cleansing and antiseptic, ready, the rush begins. Dispensary work is the same in any race or clime; "the white man's burden," professional sawing wood, "the toil of serf and sweeper, the tale of common things." The untold misery, the ignorance, squalor, the apathy and incredulity, as well as the diseases with which one has to deal! It is wearing, it oppresses, and, I am ashamed to say, it hardens; not the heart I hope, but certainly the sensibilities. If it did not, the wear and tear would be unbearable. This endless stream of humanity day after day; and the saddest part of it is that so many of these ills might have been cured if taken in time. I am sure that a great deal of the strain in this sort of work is due not to those one can cure, but to those who can not be cured.

The first man, or woman, has an old leg ulcer, over which is carefully glued a piece of oiled paper or a very sticky plaster, which effectually prevents the escape of all discharges and gives it a good chance to increase in size by undercutting the surrounding skin.

"How long has this been?"

"Three months."

"Where do you live?"

"The Li Family Bridge."

"Why did you not come earlier?"

"No time."

"Why don't you wash the leg?"

"Can't touch it, it hurts."

"How did it begin."

"An insect (flea, louse or mosquito) bit me, and I scratched it."

"Let me see your nails." They are held up for inspection, like the

talons of a bird in length and black with the dirt of years.

"Don't you know it is bad to scratch?"

"Auh!" (an indescribable exclamation of wonder, surprise and scepticism); such is the history of hundreds of these cases, and to get any sort of successful results, where the patients must of necessity come and go, takes weeks and months of cleaning and dressing, any amount of material, and patience on the part of the doctor and the patient.

The next case is a poor anemic little boy of eight or ten years, who works all day—or worse, all night—in a nearby cotton mill. He has had his hand caught in a carding-machine, most of the skin scraped off and perhaps a finger or two crushed also; is caked with dirt and blood, and about as pitiful an object as one can see. He is cleaned and dressed.

Then a little child is brought in with eyes tight shut; two weeks' duration, a brief survey discovers both corneas ulcerated through, with total or partial blindness.

"Why did you not come in before?"

"We tried a native doctor but she got worse. Is it serious?"

"Yes, the child is blind."

"Can you cure it?"

"I fear it is too late, but I will try; bring her in every day at first."

"My eyes are not clear," says a well-built man in the prime of life. Examination shows an old case of trachoma.

"How long has this been going on?"

"A year and a half."

"Why didn't you come earlier?"

"Don't know."

"Now, you must do one of two things; go to St. Luke's Hospital and stay there for a month and be treated, or come here every other day. If you will help and do as you are told, you can get well."

"I will come back." He does so for two weeks and then is seen no more for three or four months, when he comes back again as bad or worse than before.

"Where have you been all this time? Didn't I tell you you must help if you wish to get well?"

"No time, too busy."

Then there follows a part of what are called in this region "Kang po nyung" (north-of-the-river people): poor, miserable folk, mostly from the famine district along the Grand Canal north of Chingkiang, speaking a barbarous dialect of Mandarin which even good Mr. Wang, my assistant, who is a Mandarin-speaking man from Nanking, has difficulty in understanding. They are caked with dirt, all of them have itch; one boy shows undoubted symptoms of hook-worm, and another of the party has trachoma.

We treat the trachoma; give the boy a vermifuge, with the hope that he may report again; give a liberal supply of sulphur ointment with the usual instructions about washing first, which is a mockery, as we feel sure there is not enough soap in the united families to wash a handkerchief even if they had one, and they depart.

Then, there are nearly always one or more tubercular patients. How it makes the heart ache, because of the absolutely hopeless condition most of them are in! There is so little one can do because one is helpless to improve their environment.

Next comes an old middle-ear case, then a very mangy little boy with favus, or one of the other forms of scalp disease, and boils without number; lupus, carbuncle, ulcerations of the feet and toes, from tight binding and the fearful shaped native shoes; teeth to be extracted, abscesses of the jaw and every other locality, and a line of coughs, heart troubles and digestive disorders

until the close, which reminds us of the old couplet:

Big fleas have little fleas

Upon their backs to bite 'em,
And these fleas have lesser fleas,

And so *ad infinitum*!

It is not pleasant to have to decide what is going on inside a man's lungs when his outside is on the move in all directions, but a doctor has no business to be squeamish, least of all in China.

I have tried to give you a fairly accurate picture of my daily morning work. Sometimes there is more of real interest. From necessity I often have to do more than I ought, though I try to hand on all the cases I think ought to go to my more affluent colleagues in Shanghai, who have more in the way of accommodations, helpers and equipment; but that does not keep the numbers down; they easily average a thousand a month, and more in summer. This month I have had over nine hundred, and this is only the 17th of July.

The college students have their problems as well, but in the summer I have only my outpatients to deal with, and, as you have seen, they are enough to keep Mr. Wang and me going, and at quite high speed. Do you wonder that I sometimes get tired and long for a good many things I have not: a trained colleague, a new microscope—my old one is over twenty years old—and time to do a little study or research with some one who knows how?

IN South America, with fifty millions of people, there is an average of seventy-eight per cent. of illiteracy; in Peru, ninety per cent.; in Bolivia, eighty-eight per cent.; in the Argentine Republic, which is the brightest of the South American republics, fifty-one per cent.

TWO COMMENCEMENTS

Our two leading educational institutions among Colored people are St. Paul's, Lawrenceville, Va., and St. Augustine's, Raleigh, N. C. It would be difficult to over-estimate the value of the work done by these excellent institutions. Some small idea of their efficiency may be gathered from the following brief accounts.

COMMENCEMENT AT ST. AUGUSTINE'S, RALEIGH

THE Commencement exercises began on Thursday night, May 20th, with an interesting program that was rendered by the little folk of the primary department. On Friday night was the contest in public speaking for the Barber prize, ten dollars in gold, awarded by the Rev. M. A. Barber of Christ Church, Raleigh. This prize was given to Henry Beard Delany, Jr., a son of the Archdeacon for Colored Work in the diocese. A prize of \$5 in gold, yearly offered by two graduates of the school, was awarded to another student.

On Sunday, May 23, the Rev. Josephus McDonald, a graduate of the school of the class of 1910 and of the Divinity School in Philadelphia, class of 1913, preached the baccalaureate sermon. Mr. McDonald is now chaplain of the school, having been advanced to the priesthood on Sunday morning, May 9th, in the school chapel. Several members of the graduating class and former graduates were admitted members of the "Daughters of St. Mary" at this service.

At the very last daily evening service of the school, nineteen young men were admitted members of the Brotherhood of Saint Andrew. It was a very inspiring service and one which will give strength to the young men as they go about from place to place to earn money with which to return to school. Mr. Charles H. Boyer, head of the collegiate department, is

director of the chapter of the school.

The anniversary of the Literary Societies was held on Monday night, May 24, and on Tuesday night the annual musical programme was given.

There were many exhibits of the Industrial Department: canned goods of all kinds; dresses and tailor-made suits; bread, cake and candy; desks, wooden lamps, a grandfather clock actually working, a wooden couch and many other pieces of furniture. The people at the commencement, white and colored, were deeply interested in inspecting all these.

There were eight graduates in the Normal Department and eight in the Collegiate Department. There have been 500 students in the school this year, coming from seven southern, one western, and six northern States, from the Canal Zone and the British West Indies.

The newly consecrated Bishop of East Carolina, the Right Reverend Thomas C. Darst, D.D., delivered the closing address and made a profound impression.

He appealed for the full growth of the whole man. He declared that the South was calling the St. Augustine's graduates to propagate clean thinking, clean living, and godly righteousness. He said that he had heard about the splendid work of the school and her fine graduates, and would hope to contribute much to the life of the school as a member of the Board of Trustees.

COMMENCEMENT AT ST. PAUL'S, LAWRENCEVILLE

THE twenty-seventh annual commencement of St. Paul's Normal and Industrial School began on Sunday, May 16th, with a stirring baccalaureate sermon preached by the Rev. E. P. Dandridge, rector of St. Paul's Church, Petersburg. Other events of the week followed in their order, concluding with the actual commencement exercises on the afternoon of Wednesday, the 19th. Among many other prize-winners we note that Miss Lydia Holly, of Haiti, granddaughter of the late bishop, received a first prize of ten dollars in gold. Another prize-winner came from the West Coast of Africa, and still others from the various States of the South.

A prize competitive drill attracted a large number of spectators to the parade grounds, where the four companies of the battalion competed for a silver loving cup, given by a friend of the school, for the best-drilled company. The drill was one of the best in the history of such contests. The Judges' Committee, whose chairman was the Rev. Giles B. Cooke, major and former member of Gen. Lee's staff, awarded the prize to Company C, which made the splendid general average of 95.

The report to the Board of Trustees showed that the school, despite the hard times, had been enabled to make some improvements without appreciably adding to its indebtedness. The course of study is now twelve years instead of eleven, as formerly. The

demand for its academic graduates is greater than the supply. Reports from industrial divisions showed great improvements in quality and output of the work and the personnel of the pupils.

The handiwork of the pupils was exhibited. It included all varieties of tailoring and dressmaking, map drawing, landscape work, etc. A program had been prepared for outdoor exercises. Floats illustrating blacksmithing, carpentry, printing and other trades were to have been shown, but the cool weather prevented this from being carried out.

The address was made by the Rev. G. C. F. Bratenahl, D.D., Secretary of the Province of Washington. He characterized St. Paul's as a true exemplification of growth, mentally, spiritually and physically, and he said that he rejoiced that its graduates carried this spirit of the school into their after lives and careers. Mr. Charles S. Barrow, one of the wealthiest and most prominent white citizens of the county, speaking in behalf of the white people, was most enthusiastic in his praise of the work the school was doing to make the Colored people of the county better citizens and more law-abiding and useful members of the society.

The diplomas and certificates to the class, Academic and Trade, numbering thirty-five, were presented by Bishop Tucker, vice-president of the Board of Trustees.

CONCLUSIONS CONCERNING THE EVERY MEMBER CANVASS

THE rector of St. John's, Bridgeport, where a successful Every Member Canvass was recently made, makes these suggestions about the method necessary to insure success:

(1) The matter was brought before the Vestry by the rector. The plan of campaign was carefully outlined. Full approval and co-operation of the vestry was voted.

(2) The matter was then brought

before the men's club of the parish, and the club voted to go in for the undertaking.

(3) The rector then spoke of the plan before the congregation in place of the regular sermon. A postal had been sent out asking all the people to be present on a given Sunday to hear what the rector had to propose. The address was partly in the way of information; partly inspirational.

(4) The call was then sent out for a men's dinner. We made it a point to reach the men, not only by written communication, but by word of mouth. Every man in the parish was asked to be at this dinner. Two short inspirational talks were given. The central committee then secured the names of those volunteering to canvass. Fifty names were secured. Not a man failed.

(5) The following Sunday came the missionary sermon. Luncheon was served immediately after service to the men who were to do the canvassing. After this the men were given final directions and canvassing cards and the start was made. All men returned by six o'clock.

(6) All persons had been asked to be at home that day. Those who were not found at home, however, were reached by a "Follow up".

The results of the canvass were as follows:

(1) Whereas only 101 were using the duplex envelope before the canvass now 600 are using them regularly.

(2) Previous to the canvass about \$1200 a year was coming in in the envelopes. Now we have written pledges for this year for nearly \$4000. It may go a few dollars over this amount.

(3) Of this amount \$457 is pledged for missions. That is not as much as it should be but in view of the financial condition of the parish before the canvass was made the weight of the appeal this year fell upon parish expenses. However \$457 is just that

much in addition to what has ever been pledged before. Next year I mean to have the canvass made simply for missions and hope for good results. In this connection I might add that our offerings on Christmas Day and Easter Day are always given to missions. I believe this year Saint John's will be able to meet its apportionment of \$1,390 in full; possibly we may go quite a little over this.

(4) The canvass wonderfully woke up the parish. Congregations have been better. Many people who were previously not coming to church because they could not afford a pew are now coming with a fair degree of regularity.

The success of such a canvass depends, I think, on the observance of these things:

(1) The careful campaign of education before the canvass is made. The people must know from the rector, the vestry and the central committee just what it is purposed to do, and how it is purposed to do it.

(2) The careful preparation made by the central committee for the canvassers' work. Cards must be carefully prepared; districts segregated and marked out; each canvasser's work systematically arranged. No canvasser ought to have more than ten families on his list, and these families ought to live in one section or on one street. A sub-committee on automobiles can assist greatly.

(3) Completing the canvass in one day. Any lagging militates against the best success.

(4) Getting the older and more prominent men of the parish to take part. This inspires the younger men and gives weight to the movement.

IN the Imperial University at Tokyo, a state university of Japan, there are seventeen Christians among the teachers and more than three hundred Christians among the students.

STORIES OF THE GIFTS

THOSE who have been intimately connected with the raising of the Emergency Fund are constantly encountering incidents which are touching and suggestive. The gifts have come from all sorts and conditions of men, women and children. The character of the gifts and the expressions used in sending them have been correspondingly varied. A few will serve as examples:

A stable-boy on a race track contiguous to New York, sent \$2.00 as his day's income, and an old Negro cook out in New Mexico sent \$5.00—certainly more than any day's income she has recently known. Eighteen little children in a Home for the Homeless, Philadelphia, gathered \$1.55 which they had raised in pennies by doing little errands within the house. The Indian Church of the Intestimable Gift, Corn Creek Mission, S. D., through the Rev. Amos Ross, has pledged \$100, and has already sent \$20.00 of it. The names of the donors are interesting. Among them are Louisa Red Horse, Levi Long Bull, Mr. and Mrs. Charging Bear, and Mr. and Mrs. Lone Wolf; Firethunder, Flying Horse, and Bad Wound are among some of the surnames. A unique gift from a clerk in a Broadway store—fifty-three carfares amounting to \$3.65—was sent in a tin tobacco can. The donor walked to his work in the morning and saved his nickel. The distance covered was 106 miles. The donor says: "Whatever satisfaction this small sum may give cannot be compared with the pleasure I have felt in working thirty minutes each morning for the Master before beginning my day's work."

Not all the givers have been of our own Communion. An instance of kindly generosity is told by a New York City rector, who remits \$100 mailed to him by a man who says:

"The writer is not a member of your parish, nor of your denomination, but being a profound believer in the society of the Church of Christ in all the world, and of the great work of carrying His Gospel to the ends of the earth, and to every creature who is committed to His Church, I desire to have a share in the splendid effort your Church is now making to raise the \$400,000 which it is behind in mission funds."

Not all the gifts have been in cash; gold watches, family silver and coins or other heirlooms have been generously offered. A short time ago two gifts arrived in the same mail, one coming from Maryland, the other from Oklahoma. One was a set of silver after-dinner coffee spoons which the donor had possessed for thirty years. The other was a set of crochet mats made by a woman who in former days was a nurse, but who is now confined to her bed with a broken hip, without hope of active service for at least a year and a half. Of each of these women it may be said in the Master's words that "she has done what she could."

Many other instances might be cited, but these will be sufficient to show why it is that a prominent clergyman in Connecticut, in speaking of the Emergency Fund appeal, said:

"This campaign for One Day's Income has been an inspiration to me—in fact I do not remember any experience in a ministry of twenty-five years that has proved so stimulating and encouraging. The response has been such a whole-souled and hearty one from all quarters: people of comfortable fortune, people of small resources, salaried men, bank presidents, insurance officers, manufacturers—these on the one hand; and then, on the other, gardeners, domestics, wage-earners in the factories; not only

these, but trained nurses, stenographers, clerks, as well as professional men and women. From almost every field of activity have come contributions representing the day's income or the day's wage. The proposition has undoubtedly appealed to the conscience of our people and made a deep impression upon the minds and hearts of

those who make up the sustaining and sturdy membership of the Church. After seeing the way people have responded to this plan, one need no longer entertain pessimistic and depressing notions as to the vitality and loyalty of that company of faithful people who make up the rank and file of the Church at home."

NOTABLE GIFTS TO THE NEW CHINA FUND

Generous Pledge for St. Mary's Hall, Shanghai.

The dining-hall of the New St. Marys' Hall, Shanghai, has been pledged by one individual as a memorial to one long and lovingly interested in the missionary work of the Church. It is to cost \$5,500.

Another Gift for the Girls of China.

A pledge of \$1,000 has been made, one-half already paid, the other half payable in October, for the proposed school for girls in Wuhu. This is the first gift made for this object. This is the school which is to be the special work of the Sisters of the Transfiguration who have gone to work in China under Bishop Huntington's direction. The Order is to provide the dwelling for the Sisters working in China. Until the school building can be erected, the dwelling will be used also to house the school.

Staten Island's New China Committee.

An enthusiastic parlor meeting in the interests of the New-China Fund was held recently at the residence of Mrs. Alexander, New Brighton. As a result, a committee of men under the leadership of Senator Bayne was organized, to undertake the supplying of one of the items of the New-China Fund. The committee have selected as their first object the building of a parochial school for girls, at a cost of at least \$500, located either in Nanchang or Wuchang, to be paid July 1st.

Foundations Assured.

A Churchwoman in Norfolk, Va., has promised Dr. MacWillie \$1,000 to erect the foundations of the new Men's Wing of the Church General Hospital, Wuchang.

Another largely attended parlor meeting in the interests of the New-China Fund

was held on May 13th at the residence of Miss Marion DeC. Ward in Boston. The meeting was addressed by the Reverend Dr. Mann and Dr. and Mrs. MacWillie of Wuchang. As a result, \$500 more has been given for the Men's Wing.

From Philadelphia, a gift of \$1,000 has been received for the Men's Wing, making a total of \$4,725 now in hand, of which \$3,725 has been received through the Boston New-China Committee.

Gate House Given.

The gate house (a much-needed part of every institution in China) for St. Mary's is promised by a member of the Ohio branch of the Woman's Auxiliary.

The Boys, Too, Are Interested.

One of the heartiest meetings held in the interests of the New-China Fund was one held in the library of St. Mark's School, Southboro, Mass., on the evening of Sunday, May 2nd. As a result, the Missionary Society has \$150 in cash for the New-China Fund, and plans to hold it for a year in the hope that they may secure \$500, a sum sufficient for a boy's parochial school, or for some part of the Church General Hospital, Wuchang.

The Nanking Church.

At the last meeting of the Washington Committee, it was announced that \$400 more had been received for the church in Nanking, making the splendid total of \$7,500 raised for this object by this committee since Christmas.

From a communicant of St. Paul's Church, Richmond, Va., comes a generous check of \$300 for the girls' school building at Kiukiang.

NEWS AND NOTES

THE Thirtieth National Convention of the Brotherhood of St. Andrew will be held at Los Angeles, California, August 25-29. While officially a Brotherhood Convention, it is hoped to make it a Churchmen's Convention. Any clergyman or layman will find himself not only welcome, but at home. It will be easy for any visitor to the Panama-Pacific Exposition to arrange for a stop-over at Los Angeles.

The Convention will begin with a great Churchmen's Dinner on Wednesday evening, August 25. Men coming from outside the diocese of Los Angeles will be the guests of the Los Angeles men at this dinner. St. Paul's Pro-Cathedral will be used for daily Communion services. The sessions of the Convention will be held in the new Bible Institute Building, built at a cost of \$1,125,000. There will be devotional services, mass-meetings, conferences, large and small. The annual Corporate Communion will be held Sunday morning, August 29, and a great consecration service in the evening. The speakers will all be men of power and men whose lives, as well as whose words, are full of helpfulness, encouragement and inspiration.



Deaconess Sara Napper, of Salt Lake City, Utah, writing under date of June 4th, says:

I AM happy to tell you that our special offering of One Day's Income was very good, both in this Mission (St. John's, Salt Lake) and throughout Utah. The people to whom I wrote responded liberally; one sent her offering to us, and the others to their home church, St. Mark's Cathedral. I think the idea specially appealed here, as we are in the midst of the Mormons, whose tithing is rigidly paid as a rule—and our appeal was for a voluntary offering, leaving our wills free.

THE Convocation of the District of Eastern Oregon met at The Dalles, May 19th-20th. Those who are disposed to think of Eastern Oregon as a totally new land will be surprised to note that St. Paul's Church, at The Dalles, celebrated at this time the fortieth anniversary of the laying of its corner-stone. The Convocation was a helpful one, and brought together a goodly representation of the small band of Church folk in Eastern Oregon.



THERE are at present seven men in the senior class of Boone Divinity School, Wuchang, China, and six new men have just been admitted. Six new men have also entered All Saints' Divinity School, Hankow. Of these nineteen divinity students, one belongs to the district of Honolulu, one to the Anglican district of Kwangsi, two to Anking and the remaining fifteen to the district of Hankow.



WE have received from Port-au-Prince the sum of twenty dollars in answer to the Emergency letter, fifteen to be credited to the Woman's Auxiliary in Haiti, and five from the Auxiliary in the district of Leogâne. These Auxiliary members are French-speaking negroes, and our messages about Auxiliary work have to be translated for them into that language. The first station in the district of Leogâne is two hours' ride from Port-au-Prince, and there the missionary or auxiliary worker procures horses and rides from station to station, each about two hours' ride from the last. There are eleven of these stations. The Secretary of the Haiti Branch writes: "We are praying and working hard, and we hope that the Board will be able to meet its expenses for the coming year."

A MOST pathetic letter has been received by the Presbyterian Board from one of the native clergymen, written from Tiflis, Persia. He opens his letter by stating that the appeal he has to make would be much stronger if he were dipping his pen not into ink but "rather into the blood of my beloved massacred people."

With grammatical corrections the letter is as follows:

"There is not left any Christian village in Urumia—all burned into ashes and spoiled, its people killed, their wives taken to slavery and daughters violated. . . . In Goodtappa many killed, but Dr. Packard, through his influence, saved over a thousand. Ardisha a general massacre. Goalpashan has been finished. . . . As you know, 15,000 people found refuge among the missionaries' yards in the city and in the college, and in Mr. Muller's school. Some of these were taken away by force, and we expect every moment to hear that they have been killed.

"Every day we hear of from 45 to 50 who are dying from fever and hunger. There has also been erected a hanging pole, a terrible sight to these poor disturbed people. They expect every moment a general massacre. Mr. Allen was beaten because he did not wish some innocent people killed. Mr. McDowell all day is engaged in performing the funeral service of those who are dying in the yards.

"We fear for those who are confined. If help does not reach them quickly all of them will die. I am sure you are doing your best for His sake. Please remember us at His feet.

"Your afflicted in behalf of my people."

✱

The Rev. A. L. Burleson, writing from Mexico City, under date of May 8th, says:

LOCAL conditions have improved to the extent that we now have bread every day, though it is poor and

costs \$1.50 for an ordinary loaf. The need of the poor is pitiful. There is no present prospect of improvement in any respect. Prices for the common necessities are extortionate. A peso is now worth 11 cents gold—less if you want to buy gold with it. Prices for foreign-made articles in Mexican money are really funny; for instance, \$50 for a pair of American shoes. But it is not very funny for the man who is paid in Mex.

✱

Miss Hopwood in charge of one of our schools in Anking, China, writes as follows:

I AM so interested in the Emergency Fund, and I am sure our people will rise to the occasion.

We are having just such an Emergency here in China. You may have read in the home papers about the "Patriotic Salvation Fund for China." The people are showing a splendid spirit, and every one is working for it.

We are giving an historic play at St. Agnes's, and expect to raise about \$200. The girls are showing a fine spirit of patriotism, and many very touching sacrifices are being made. We are all more or less under a cloud, waiting to see just what step Japan is going to take. The Chinese people are behaving beautifully, and our Christians are daily calling on the only God who has power to help them.

Four of our new girls (all high class) have come forward and entered the class for catechumens, because they feel there is something worth while in the Christian religion. None of the parents have stood in the way, which is very unusual.

A high official said to me the other day, "Many of the officials are afraid to send their daughters to St. Agnes's because they say all the students who go there desire to become Christians after a few months' study." That is just what we are trying to accomplish, and it won't be long before these very men will be glad to have their daughters become Christians.



A DOG TEAM IN ALASKA

LIVES THAT HAVE HELPED

X. A YOKE-FELLOW IN ALASKA

I. Alaska the Great

WHEN you look at the map of Alaska—which you usually find in miniature, tucked away on the lower left-hand corner of some map of the United States, where there happens to be a little bit of ocean in which to submerge it—the impression obtained as to the size of that country is just what might be expected. But if we can have the two stretches of country pictured side by side, on an equal scale; or better still, if we take Alaska and lay it down upon the United States, we shall meet with some surprises. When southeastern Alaska rests upon Savannah, Ga., the northern point will touch Canada somewhere in the neighborhood of North Dakota, while the outmost of the Aleutian Islands, that astonishing range of submerged mountain-tops which stretch more than a thousand miles, will be found in the Pacific Ocean somewhere beyond the west coast of Mexico. All this is true, of course, because Alaska is a tremendously scattering peninsula country; but as a matter of fact, in actual square miles it has an area more than two-

thirds that of the States lying east of the Mississippi, and the physical difficulties of work there are enormous.

Practically no railroads net its surface. A few steamboats ply upon its rivers in the summer, but for the greater part of the year, over most of its area, sleds and snowshoes are the only means of communication. To such a country, just twenty years ago, the House of Bishops elected Peter Trimble Rowe, then rector of a church in northern Michigan, and before that a missionary to the Indians in Canada. It will never be possible to tell the story of Alaska without telling of Bishop Rowe, and certainly any account of Alaskan missionary work, without mention of him, would be fatally deficient. But this time we are planning to tell the story of his yoke-fellow, Hudson Stuck, Archdeacon of the Yukon.

When the Bishop arrived in Alaska he found work going on at three points only. Our pioneer, Rev. J. W. Chapman, had been at Anvik on the Yukon for nine years; Dr. Driggs was among the Eskimo at Point Hope,

within the Arctic Circle; while 600 miles up the Yukon at Tanana, the Rev. J. L. Prevost was laboring among the Indians. These three represented our work.

Even if Alaska were covered with railroads and the climate were such that highways could be built and maintained, it would still be a very difficult matter for the bishop to visit his immense field; particularly as our work has always been in large measure a missionary enterprise among the natives of the country. In "the States"—as the Alaskan would say, in speaking of this section which we inhabit—we are accustomed to think of a bishop as one who comes about once a year to confirm those who may be presented to him. He does not touch us very closely, nor, so far as we know, does he concern himself intimately with the life and needs of the parish—that, to our mind, is the clergyman's business. But in a missionary district, and in Alaska particularly, it is the bishop who must advise, direct and control everything. He decides where new missions are to be built; he gets early on the ground to supervise them, and sometimes does the actual building with his own hands. Is it strange that Bishop Rowe soon felt the necessity of a strong helper in this general work?

II. Alaska's Double Problem

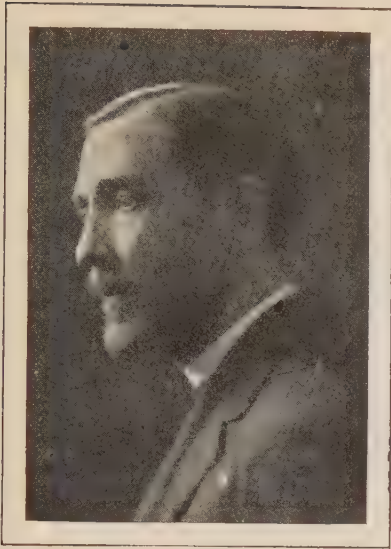
Two considerations took the Church to Alaska: First, this was an integral part of the United States, and as such, if the Church was to bear out her own theory concerning her national character, she was responsible for its care and development. It is our boast that—theoretically, at least—there is no foot of land over which the flag flies which is not under the jurisdiction of one of our bishops. That so large and important a territory as Alaska should be counted out, seemed a reproach to the Church. Secondly, there were native peoples in Alaska, many thousands in number, who sadly needed the

civilizing influence of Christian missions. Its tribes of Indians and Eskimo, in spite of their ignorance and superstition, had many fine and noble traits. There was a national service to be rendered in saving them to the commonwealth, and enabling them, as the chief inhabitants of a distant and important territory, to develop qualities of citizenship. This was the great problem before the bishop when he began his work.

He found few white people in Alaska. Such as were there, were chiefly traders and adventurers. But it was not long before they came, like an overrunning flood. Gold was discovered on the Klondike, and there was repeated on a smaller scale the amazing experience which came to California fifty years before. Thousands poured in, the majority of them to meet only danger and disappointment—and sometimes death. Destitution and suffering were everywhere; spiritual and physical needs were both appealing and appalling. This was a compelling call to the Church; it was the cry of our own race and blood. These followers of the trail the Church must follow; she could not permit these seekers after gold to forget the eternal riches of Christian love and grace.

And so, while still pushing forward the work on behalf of the native peoples, the bishop also turned his attention to the physical and spiritual needs of the white explorers and settlers. Hospital after hospital sprang up, nurses and teachers came. Where the need was greatest the bishop and his helpers might always be found. He cheered and inspired; men believed in and admired him—"the best musher in Alaska," conspicuous for courage in a land of brave men.

Naturally, with the wide publicity given to Alaska by this rush for gold, the interest of the Church increased. Bishop Rowe and his work became widely and favorably known. Seizing



ARCHDEACON STUCK

the opportunities for service which abounded, he reaped his reward in the gratitude of those whom he served, and the appreciation of his fellow-Churchmen; and his call for helpers awakened a ready response.

III. The Yoke-Fellow at Work

In 1885 a young Englishman of twenty found his way into western Texas. A graduate of King's College, he turned to teaching for support. Beginning with a little country school, in less than three years he was principal of the public schools of San Angelo, and was acting as lay reader and Sunday-school superintendent. Bishop Johnston persuaded him to study for Orders, and he went to the University of the South. Thence he returned to Texas, where at the end of four years he was holding a most important post as dean of the cathedral in Dallas. This brought him the honor of being elected a delegate to two General Conventions, and here he met Bishop Rowe. Fired with admiration for his sincerity and courage, when the appeal for help was sent abroad to the Church, Dean Stuck responded. He

left his influential and wealthy parish in the Southwest, where he had built up a strong work, and making what many of his friends counted a great sacrifice, he journeyed to the far north to become the yoke-fellow of the Bishop of Alaska. It seemed almost a dramatic act, and yet there was no thought of acting. To Hudson Stuck it was a question of the utmost simplicity; there was a great need; he was free to respond, and was willing to try the venture.

His years in Texas had done much for him in the way of preparation. He had met people from many parts of the world, and had learned to deal with varied conditions and races. He had found opportunity for much hard and careful study, storing his mind with wide and accurate information. He had developed, as one of his chief characteristics, a devotion to the welfare of the young, particularly of growing boys. It was his special delight to spur them on to make the most of themselves, and he was the idol of an increasing circle of boys



Walter, the first Man on the Top of the Mountain

and young men whom he had inspired with the ideals that fashioned his own life.

These characteristics may be traced in the larger development of activity which came to the Archdeacon of the Yukon. He devoted himself with passionate intensity to his vast field, and especially to the native races. His endeavors have been constructive and cultural, and he has always shown himself the lover and friend of children.

Alaska was not Texas, although it is possible to find almost every sort of climate in this vast country. The interior of Alaska, where the archdeacon has spent eleven years, has a climate such as one reads about in popular tales of the North. The winter temperature goes unspeakably below zero, and it has its days when no sun shines, as well as its days when no night comes. Another rather surprising feature of this section is that more traveling is done in the winter than in the summer. In summer-time it is true that the rivers are open, and one may travel far on the Yukon and its great tributaries that reach some 3,500 miles, but going across the country, away from the rivers, is a different matter. Such streams as exist are swift and shallow, and there are many swamps. It is, therefore, the river-places which are visited in the summer. Either alone or with Bishop Rowe, the arch-

deacon takes the *Pelican* on her long journeys, and when winter comes the dogs are harnessed in the sled and away over the ice and snow goes the missionary, travelling straight toward his goal, wherever it may be. His trips are principally along the Yukon, Tanana, Koyukuk and Iditarod Rivers, with occasional trips up the Chandalar and the Porcupine. On these trips he visits white people, Indians and Eskimo. In Fairbanks, Tanana, Ruby, Hot Springs and Iditarod there are white people for the most part. But in all of the many villages scattered along the rivers the archdeacon finds Indians, and he holds services for them in their own language. If you went to the service you would not understand many of the words, but the reverence of the people would tell you—even if you did not otherwise know—that you were in church.

Eager as he is to serve all men, the Archdeacon's heart is specially in the Indian work. In the summer, as their little fishing camps dot the banks of the Yukon, they hail with joy the approach of the *Pelican*, and the opportunities which its coming affords them; and in the winter, as the archdeacon seeks them out at their little villages, they make him a welcome guest in the underground homes which are the best that some of them possess. He is their friend and their champion, and he says: "When I think of these gentle, kindly people, will-

ing to learn, eager indeed to be taught, and realize how long they have inhabited this land in which God has planted them, a great wave of indignation sweeps over me that they should now be threatened with a wanton and senseless extermination, and I renew the vow that, please God, it shall not hap-



THE ARCHDEACON ON THE PELICAN



THE SNAPPER SNAPPED—THE ARCHDEACON TAKING PHOTOGRAPHS

pen; that the people of the United States shall be roused—if it lies in my power—to prevent this country from being depopulated of its only permanent inhabitants.”

IV. The Yoke-Fellow at Play

Some persons find it hard to conceive that missionaries ever play. They are supposed to be a very sombre folk, who have no lighter vein—endowed with a human mechanism which needs no relaxation. It is true that there is not much play about the missionary life, but occasionally one gets a chance to follow a hobby or indulge a favorite fancy. The opportunity came to Archdeacon Stuck in the summer of 1913. Perhaps you will find his idea of recreation rather startling. All he wished to do was to climb Mount McKinley, that tremendous mass in Central Alaska, upheaved between the sea and the Valley of the Yukon—a region rather than a mountain—terminating in the highest peak on the continent. The archdeacon requested the bishop's permission to use part of his vacation in this way, and the bishop cordially consented. Other persons had desired to climb Mount McKinley—or Denali, as the Indians

have named it, and as the archdeacon prefers to call it. One of them (Dr. Cook, of Arctic fame) had even taken photographs purporting to show his success, but beyond doubt the first persons to stand on the summit of this



NEARING THE SUMMIT

The man in the lead is picking his way carefully, sounding with the pole to discover hidden crevasses. The real summit of the mountain lies between and back of the two apparent peaks

THE ARCHDEACON'S PHOTOGRAPH

mountain were those who accompanied this Yoke-Fellow of the North. There were four in the party who made the journey, one of them an Indian boy in whom the archdeacon had interested himself, and had placed in one of our schools. They were more than a month in going from the base camp at the foot of the mountain to its summit, 21,000 feet above the sea. We will let the archdeacon himself describe the experience:

"The seventh of June, 1913, will always remain in my mind as one of the most exhausting, fatiguing and distressing days, and at the same time, one of the days fullest of gratification and joy, in all my life; and, as is common with retrospect, the joy swallows up the pain, the satisfaction obliterates the distress. So there is no desire in my mind to go over in detail the weariness, the breathlessness, the bitter cold, the strangling and smothering, the tension of nerves and muscles to the utmost limit of their function. Climbing above 18,000 feet, above 19,000 feet, above 20,000 feet, is slower and slower work, and in that temperature and that wind, slow movement meant inability to keep warm. I shall never forget the refreshment and stimulation which the scalding hot tea from the thermos bottles gave us at about 20,000 feet. It was only after that lunch that we all of us felt that we were really going to reach the top that day. All four of us were roped together, as, of course, we had been throughout the entire ascent, Walter (the Indian boy) in the lead and myself the last of the party.

"At last Walter reached the top of the ridge which we supposed to be the summit of the mountain, and turned back to call to us, 'There's another ridge!' I confess my heart sank, for I had realized all day that I was very near my altitude limit, and had been apprehensive that I might be physically unable to get to the top. However, it was only a small ridge. Crossing a little level space, we had perhaps 100 feet more to climb, and then were at the actual summit of the mountain. Walter was up first, for he had been in the lead all that day, and had breath enough left to shout as he set foot on the top. Karstens climbed up behind him, but in my own excitement and exhaustion I had to stop, panting, to get my breath, and was actually hauled up the last 5 or 6 feet and fell for a moment unconscious on the top.

"So as soon as I was recovered we stood together, shook hands all round and said a prayer of thanksgiving to Almighty God

that He had granted us our hearts' desire and enabled us to reach the top of His great mountain.

"Then we set about our scientific duties, carefully planned and rehearsed beforehand, and I need not go into details about them here. It is not every one that has read a barometer below 14 inches, or has seen water boil in the open air at less than 175 deg. F.

"My feeling when the instruments were read—and not till then we allowed ourselves to feast our eyes upon the scenes around us—was one of gratitude that I had been permitted to penetrate into the great sacred places of the heights, to enter familiarly into a chamber hitherto sealed, to look down upon all the earth as it spreads itself out to the windows of heaven itself!

"I felt as I have always felt upon attaining a great height, that I wanted, like St. Peter, to build tabernacles, that 'it was good to be there' and to remain there. But alas! for the miserable weakness of our nature, we cannot stay long at any heights, material or spiritual. The bitter north wind had uninterrupted sweep, the intense cold had already crept into hands and feet; we knew that we must come down or be frozen. So hastily we addressed ourselves to the tasks that remained. The instrument tent, now useless, was abandoned, and the tent-pole was used awhile as a flag-staff, while Tatum, with numbed fingers, tied around it the little flag he had made, and to him will always belong the honor of having raised the Stars and Stripes upon the highest point within the dominions of the United States. Then Tatum removed the flag—and I am sure he will treasure that little symbol so long as he lives—and the tent-pole was put to its final use, as a cross to mark our achievement. Lashing clumsily the cross-piece in place with a raw-hide string, Walter took the cross and thrust it so deep in the hard snow at a blow that it could not be withdrawn again. Then we all gathered round it and said the *Te Deum*. And surely nothing could be more appropriate to the spot and the occasion than those grand old words, 'We praise Thee, O God, we acknowledge Thee to be the Lord—Heaven and earth are full of the majesty of Thy glory.'

* * * * *

"The ascent of Denali was not undertaken in order that the Cross might be placed upon the highest point of North America and a *Te Deum* said there, but when its summit had been reached it was the most natural thing in the world for Christian men to make some shift to raise there the symbol dearest to them, and to lift their voices in the Church's familiar hymn of praise. The

summit of the mountain was dignified by the Cross; air that had never before vibrated to articulate voice carried the great hymn of St. Ambrose, and one likes to fancy the sound-waves thus set up are yet surging over the whole broad continent."

We have told this story of the strenuous play in which the archdeacon indulges because it is typical of the man; it bespeaks his earnestness, determination and physical endurance;

the joy he finds in the things of nature, and his capacity for fine comradeship with men of the staunchest sort. And through it all there speaks the high Christian ideal which finds, even in its pleasures, a chance to worship God and glorify His name.

These are the faculties which make the archdeacon of the Yukon a worthy yoke-fellow of Bishop Rowe.

"A YOKE-FELLOW IN ALASKA" IN CLASS WORK

PREPARATION FOR THE LESSON

MUCH material for this lesson is available. Send to the Literature Department, 281 Fourth Avenue, New York, for leaflet 805, "The Borderland of the Pole." It contains a map of Alaska, and it would be well for each member of the class to have one. Frequent articles from Archdeacon Stuck may be found in the volumes of *THE SPIRIT OF MISSIONS*, covering the last ten years. Particular note should be taken of the one describing his ascent of Mt. McKinley on page 17 of the issue for January, 1914. Archdeacon Stuck's two books, "The Ascent of Denali" (Mt. McKinley), and "Two Thousand Miles with a Dog Sled" (Scribner, New York) may be found in many public libraries. Articles on the physical features of Alaska may frequently be found by reference to the volumes of the popular magazines.

THE FIRST FIVE MINUTES.

The point of contact, particularly with a class of boys, might be made by asking, "How would you like to climb a mountain? and how would you like to be first to climb a mountain where others had failed?" Then impress upon them that, excellent as this feat is, you are going to tell them of something much better,—the man who has climbed mountains of difficulty in order to protect and uplift people weaker and more ignorant. Or again, if any have heard or seen Bishop Rowe, an interest in Archdeacon Stuck as his yoke-fellow may be easily aroused. If desired, one might begin with Alaska and its conditions. There is much appeal to the heroic in the life of the trail and the dog-sled.

TEACHING THE LESSON.

I. Alaska the Great.

1. The word "Alaska" means "The Great Country"; show why this is a true description.

2. How does it compare with "the States"?

3. Tell something of our first work in Alaska.

4. What things did Bishop Rowe find to do?

II. Alaska's Double Problem.

1. To whom did we first take the Church, and why?

2. What brought in the white people?

3. What new problems did their coming create?

4. How do Alaskans feel about Bishop Rowe?

III. The Yoke-Fellow at Work.

1. Tell of Archdeacon Stuck's preparation.

2. What specially drew him to Alaska?

3. Where does his work chiefly lie?

4. To what cause has he specially committed himself?

IV. The Yoke-Fellow at Play.

1. Why does one need to play?

2. Should a missionary do this?

3. Tell what Archdeacon Stuck considered a vacation.

4. What strikes you most about the scene on the top of the mountain?

5. In what ways has this life helped?*

* Some teachers may wish to bring out here the stimulating value of heroic figures. Children, especially boys, will make heroes of some sort. Why not give them a missionary hero? Older folk who use these lessons might also have their attention called to the stimulus which the heroic work in Alaska gives to the whole missionary enterprise, quite aside from the good which it is doing directly to the people with which it concerns itself.

THE LITERATURE OF MISSIONS

BOOK REVIEWS

A Traveler's Mail Bag. Mrs. John E. Baird. Price \$1.15.

This attractive book is a contribution to our mission literature, resulting from a trip made by a layman and his wife last summer. It is also intended to be a financial benefit to the work, as the proceeds derived from the sale of this book will be used to increase the fund that is to make it possible for the Priory (Girls' School) in Honolulu to do a greater work among the native girls in the Hawaiian Islands. The book contains the story, vividly told, of a trip to the Hawaiian Islands and through the beauty-spots of California. To those who have had this privilege, it will bring many delightful memories; to those who have not it will open new revelations. Copies may be secured from Mr. Harry De Long, 307 Real Estate Trust Building, Philadelphia, Pa.

All Along the Trail. Sarah Gertrude Pomeroy. Fleming H. Revell Company, 158 Fifth Avenue, New York. Issued under the direction of the Home Council. Price 40 cents net.

This book describes the settlement of our land and its missionary significance. It follows the trail which began at Jamestown and ends with the Oriental population on the Pacific Coast. The story is attractively told, and while not all of it would be available for our use, it has many excellent suggestions for missionary teaching among younger children.

The King's Highway. Helen Barrett Montgomery. Published by The Central Committee on the United Study of Foreign Missions, West Medford, Mass. Price, paper, 30c.; cloth, 50c. Postage on single copy, 7c.

This book is in part the outcome of the journey around the world made a short time ago by Mrs. Peabody and Mrs. Montgomery. It is an interesting combination of travel-talk and study class book, and follows the old mission trails across Europe and Egypt, into India and Burma, China, Korea and Japan, and so back across the ocean to our own land. It would be superfluous to say that Mrs. Montgomery has done her work exceedingly well and that she deals in a large way with racial and moral questions. Aside from its usefulness as a study class manual the book is in itself interesting literature.

Prince and Uncle Billy. Charles Lincoln White. Fleming H. Revell Company, 158 Fifth Avenue, New York.

In this well-illustrated little book Dr. White tells a missionary story through the lips of two horses, known as Prince and Uncle Billy, who repeat what they have heard from the parrot, the song sparrow and others. Our only question concerning the book is one of emphasis. The animals are made so real that we wonder whether the interest of the average child is not more likely to center in the nature features than in the missionary aspects of the tale.

The Vital Forces of Christianity and Islam. Oxford University Press, Amen Corner, London, E.C., England. Price \$1.15.

This symposium concerning work in Moslem lands, by seven authorities on the subject, is most illuminating. Practically all the men who write are actually engaged in the work and speak of the things which they have seen. The introduction by the Rev. Dr. S. M. Zwemer is in itself sufficient indication of the value of the book.

Around the World with Jack and Janet. Norma R. Waterbury. Published by The Central Committee on the United Study of Foreign Missions, West Medford, Mass. Price, 25c.; postage, 5c.

This study book in story form takes two young people around the world, with coupon tickets, travelers' note-books, and steamer-trunk mite boxes. They learn much geography, notice many strange and interesting customs, observe idolatry and its results, and study missions enthusiastically at first hand. They accomplish what few other travelers do, and really see the missions and missionaries. The illustrations of the book are well chosen and the general effect is attractive and pleasing.

The Good News of a Spiritual Realm. Dwight Goddard.

The interweaving of the Four Gospels into one connected account of the Life and Teachings of Jesus of Nazareth, in which the attempt is made by free translation and paraphrase to bring out the unity and the reasonableness of his system of thought from a modern point of view. Published by Dwight Goddard, Ann Arbor, Mich. Price, \$1.00.

LITERARY NOTES

"The Inch Library," a series of nine leaflets, sold at fifty cents per set, is published by the National Board of the Young Women's Christian Association, 600 Lexington Avenue, New York City. They are admirable little books, attractively printed, setting forth high ideals of personal moral and spiritual culture, and should help many girls to a better understanding of themselves.

Episcopal Church Merits is the title of a tract of thirty-two pages and cover by the Rev. T. Tracy Walsh, Yorkville, S. C. In a concise form it effectively presents some of the special claims of our Church. Price five cents each; four dollars per hundred.

BOOKS RECEIVED

Within the Cloister's Shadow and Other Poems. By Hamilton Schuyler. Published by Richard G. Badger, Boston, Mass.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Alaska

At the request of Bishop Rowe, Miss Annie I. Rowntree, of Moorestown, N. J., was appointed missionary to Alaska on June 8. Her appointment is under the United Offering of the Woman's Auxiliary.

Canal Zone

Rt. Rev. A. W. Knight, D.D., Vice-Chancellor of the South, will sail for Panama on June 17th, on the S.S. *Panama*. Rev. E. J. Cooper, of Colon, who has been in New York for the past six weeks, will return with Bishop Knight to the field.

Hankow

After a long illness Mr. T. J. Hollander returned to the field fully restored to health. He sailed from Colombo, Ceylon, on April 8th, accompanied by Mrs. Hollander, on the S.S. *Fushimi Maru*, and arrived in Hankow on May first.

Rev. Alfred A. Gilman left Shanghai on regular furlough, with his family, on the S.S. *Mongolio*, May 8th, and reached North Platte, Neb., June 6th. He and his family will spend the summer at Westhampton Beach, Long Island.

Miss Edith Kay was also a passenger on the *Mongolia*, leaving the field on regular furlough and proceeding to Boston from San Francisco.

Mrs. T. R. Ludlow and infant returned to the United States on the same steamer, going direct to Boston upon arrival.

Honolulu

On June 9th Rev. Leopold Kroll arrived at Red Hook, N. Y., on regular furlough.

Kyoto

Rev. Roger Walke sailed with his family on regular furlough on S.S. *Chiyo Maru*, June 19th, for San Francisco.

Miss Martha Aldrich, also on furlough, sailed on the same steamer.

Miss Mary Laning has been stationed in Nara since March first.

Philippines

At the request of Bishop Brent, Miss Annie F. Baildon, of New York, was appointed by the Board under the United Offering of the Woman's Auxiliary on June 8.

On the same date the Board authorized the employment in the field of Mr. Loreto Serapion, a Filipino who has just graduated from the University of the South. He will take up his work at once, sailing from San Francisco on S.S. *Persia* on June 26th.

Porto Rico

Miss Frances Cuddy and Miss I. M. Woodruff arrived in New York, on regular furlough, on June 18th, via S.S. *Zulia*.

Shanghai

On June 8th Deaconess Laura P. Wells was appointed by the Board to the District of Shanghai. Her setting apart as deaconess took place at the Missions House on Friday morning, June 11th. She will sail for the field on August 25th, by the S.S. *Mongolia*.

The death of Prof. Frederick C. Cooper, who had been associated for many years with St. John's University, occurred in Sussex, England, on June 4th.

Mr. H. F. MacNair expects to leave St. John's University on regular furlough on June 26th, en route for Redlands, Cal., via S.S. *Manchuria*.

Tokyo

At the request of Bishop McKim, Mr. Norman S. Binsted, of Washington, D. C., was appointed to the Tokyo district on June 8th.

Dr. and Mrs. Theodore Bliss, who sailed from San Francisco on April 10th, arrived in Tokyo on April 29th.

A LIST OF LEAFLETS

Leaflets noted herein may be had from the Literature Department, 281 Fourth Avenue. Order by department and number. Asterisks mark recent publications. For the quarterly leaflets of the Church Prayer League, address Holy Cross House, West Park, Ulster Co., N. Y.

Devotional

- 50 Prayers for Missions.
- 51. A Litany for Missions.
- 52 Mid-Day Intercessions for Missions.
- 54 Mid-Day Prayer Card.
- 55 *A Form of Intercession for the Present Need.

Alaska

- 805 The Borderland of the Pole.

Brazil

- 1402 Our Farthest South.

Canal Zone

- M. 1 The Canal Zone.

China

- 200 The Chung Hua Sheng Kung Hui. (Holy Catholic Church in China.)
- 201 "Since the Revolution—Ladies First!"
- 202 *Investments in China.
- 204 For the Girls of China.
- 205 *We Have It! (St. Mary's Hall.)
- 206 Pledge Card for New China Fund.
- 247 Practical Ideals in Medical Missions.
- M. 2 The Church in the Port Cities of China.
- Cuba, Porto Rico and Haiti**
- 500 In the Greater Antilles.

Honolulu

- 1007 The Cross Roads of the Pacific.

Indians

- 600 The First Americans.

Japan

- 324 The Nippon Sei Ko Kwai. (Holy Catholic Church in Japan.)
- 325 The Christian College and Moral Leadership. (St. Paul's College, Tokyo.)
- 326 How to Win Japan and Where to Begin. "Help Wanted" (St. Margaret's School, Tokyo.)

Liberia

- 100 Our Foothold in Africa.
- A Sojourner in Liberia.

Mexico

- M. 3 *A Year in Mexico.

Negroes

- 700 The Church Among the Negroes.

The Philippines

- 407 The Cross, The Flag and The Church.

United States

- M. 4 *A Year in South Dakota.
- M. 5 *A Year in New Mexico.

The Forward Movement

- 1107-1123 A complete set of Forward Movement leaflets will be sent on application.

Educational Department

- Information: 5c. each; 25, \$1.20; 50, \$2.25; 100, \$4.00.
- 3055 Catalogue of Publications.
- 3071 The Library of the Church Missions House.

The Sunday-school

- 1 Ten Missionary Stories that Every Young Churchman Should Know. 10c.
- 2 A Litany for Children.
- 5. Two Experiments with the Lenten Offering.
- 6 A Message to Sunday-schools.

Miscellaneous

- The Missionary Story of the General Convention.
- 900 The Church's Mission at Home and Abroad. Bishop Lloyd.
- 912 Four Definitions.
- 913 Concerning "Specials."
- 914 *The Board of Missions and Special Gifts.
- 941 How Can I Give to a Particular Object and Yet Give to the Apportionment?
- 944 Women in the Mission Field.
- 946 How to Volunteer.
- 956 The Why and How of the Missionary Budget.
- 969 The Church and the World.
- 978 In the Nation.
- 979 The Lands Beyond.
- 980 The Wide World.
- 983 *One Day's Income.
- 1105 How Shall I Vote?
- 1301 Why Believe in Foreign Missions?

THE WOMAN'S AUXILIARY

- W.A. 1. A Message from the Triennial.
- W.A. 2. To Treasurers.
- W.A. 4. Collects for Daily Use.
- W.A. 5. *For Spring and Summer.
- W.A. 8. A Message to a Weak Branch.
- W.A. 10. Prehistoric Days.
- W.A. 13. How Can I Help?
- W.A. 14. Why Should I Be a Member?
- W.A. 16. A Bit of History. 5c. each.
- W.A. 20. Hand Book. 10c. each; \$1.00 per doz.; \$7.50 per hundred.
- W.A. 21. A War Message.

United Offering

- W.A. 100. Resolution and Prayer Card.
- W.A. 101. What Is the United Offering?
- W.A. 102. Who Gave It?
- W.A. 103. Verses: "The Little Blue Box."
- W.A. 104. Our United Offering Missionaries.
- W.A. 105. The Mighty Cent.
- W.A. 107. The Churchwoman's Offering of Romance.
- W.A. 110. The Expression of Our Thankfulness.

An Emergency Letter.

THE JUNIOR DEPARTMENT

- W.A. 200. The Junior Collect.
- W.A. 201. What the Junior Department Is.
- W.A. 202. One Army—Two Departments.
- W.A. 203. Membership Card, 1c. each.
- W.A. 205. Section II. How the J. D. Helps.
- W.A. 206. The Junior Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.
- W.A. 225. The Sunset Hour. A Missionary Play 5c. each; 50c. per doz.
- W.A. 250. Section II. The United Offering.
- W.A. 251. Section III. The United Offering of 1915.
- W.A. 252. Someone's Opportunity.

The Little Helpers

- W.A. 300. The Origin of the L. H.
- W.A. 301. The L. H.: Directions.
- W.A. 302. L. H.'s Prayers.
- W.A. 303. Membership Card. 1 cent each.
- W.A. 304. Letter to Leaders.
- W.A. 308. More Little Helpers for 1914-1915.
- W.A. 309. Where the L. H.'s Pennies Co.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

THE YEAR AT KING HALL

By Elizabeth A. Roscoe

INTRODUCTORY NOTE.—In his Annual Report for 1908, 1909, Bishop Brooke set forth his plan for the division of the Missionary District of Oklahoma, which then comprised the entire State. He called for this because of the rapid growth of the community, then numbering at least 1,600,000—some 700,000 more than were under the care of any other missionary bishop within the limits of the United States, and all of these, except 100,000 Indians, had gathered there within less than twenty years.

With such a population, new and full of youthful vigor, it is easy to imagine a young State University springing forward with leaps and bounds, and yet it seems wonderful to think that one established in 1891 or 1892 should now number some 1,500 students, over one-fourth of whom are women. Miss Louisa Brooke, a daughter of our Bishop, for five years served on the faculty of the University, and in the course of those five years the number of students doubled. Last year but eighteen of the whole number registered as belonging to the Episcopal Church, so it was truly a missionary enterprise when in 1909-1910 Bishop Brooke used a legacy of \$3,000, received from Miss Mary Rhinelander King, toward the purchase of a house for the women students and named it King Hall in memory of this benefaction. Up to that time there had been no such house in the place save the women's fraternity houses. Now the Young Women's Christian Association has a building and several other houses are opened for young women student boarders only.

The SPIRIT OF MISSIONS for January of this year tells how King Hall has been enlarged, and gives a picture of the enlarged building. It stands beside the church at Norman, the University town eighteen miles from Oklahoma City. The Rev. V. C. Griffith is chaplain and priest in charge, and Miss E. A. Roscoe, of St. George's Parish, Kansas City, is housemother. The enlargement of the building was partly accomplished through gifts from the Woman's Auxiliary, and Miss Roscoe, whose article tells us of the house and its manifold influences to-day, is one of our United Offering Missionaries.

WE have had a happy and, we feel, a successful year, the first in the enlarged King Hall. The larger building has brought, naturally, larger duties and heavier responsibilities. It has brought, too, increased facilities for usefulness and an influence that reaches throughout the state. The edifice is acknowledged to be the most attractive student house in the town, not only as to its appearance, but with regard to its comforts and accommodations, and its engaging atmosphere of refined living. The fact that the Church is thus seen to be caring for the students, not only for her own children but for all who will come, and is caring for them to the measure

of her ability according to the best standards of modern planning and equipment, this patent fact, though it is regarded with surprise by many who do not know the Church's ways, is winning for us a position in the commonwealth that distinctly was not ours before. You will be interested to hear that the Professor of Sociology refers in his lectures to King Hall as an illustration of the meaning of social service and of excellence in modern architecture. His words, recently published in a leading paper, were that "King Hall is perhaps the most unique, beautiful, and artistic residence in the state." He mentioned also our inclusiveness in receiving applicants "in the

order of their application," without regard to the religious preferences of the guests. Thus the charm of the new addition and the nature of the work that we are attempting come to the people with something of a shock to their pre-conceived notions of the worth of the Episcopal Church to the community at large. Accordingly, it is a great gain for the Church to have King Hall here in the center of the intellectual life of the people of Oklahoma, as an embodiment, objectively, of some of the things for which our beloved branch of the Church stands.

We wish, I cannot tell you how greatly the chaplain and I wish it, that the work could be rounded out and completed in its scope by the erection of a Church Hall for young men. A few thousand dollars only would suffice to begin a plant like this for the college boys, too; and they need it, and would be quite as appreciative as are the girls. Perhaps some generous Churchman or Churchwoman will be moved to help the Bishop start such another Church Hall.

Ultimately the purpose is that, when King Hall is paid for, the annual surplus over the expenses attached to our work of providing for the student's needs shall be turned directly into religious work for them, either in bringing special lecturers to Norman, or in raising the character of the music at the Church services, or in some other special manner placing the Church in a true light before the people. For it is very hard for us to do that now, while our communicants are so few and poor in the state. I would like all the good people who so generously assisted the Bishop to establish King Hall to know that each dollar put into the new addition is doing actually the work of two, or will do so, when we have no debt on the property, and that all who help us by donations of linen and other gifts are actually contributing double the value of the things they so generously bestow upon

us. For there is both the worth of the service which the gift helps King Hall to render now, and there is the work of religious education among college students which more and more definitely we are bound to accomplish, both now and in the future, according to our means.

Among the thirty-three girls whom King Hall has received this year, but five were communicants; yet this is the largest number by far that we have had. Thus it would appear that we are encouraging our own people to send their daughters to the university, by providing a proper place for them. One of these students represented us in the missionary symposium arranged by the federated missionary societies of Norman. It was our turn to entertain these societies. The chaplain arranged for the service in the church, and himself sang a tenor solo from Gaul's "Holy City." A representative of each of the communions in the federation then gave an address on the "New Work in China"; and not a few thought that our representative, who used the material so kindly sent from the Missions House, gave the most succinct account of all. Our own people were much pleased with her report; and, moreover, they learned something themselves, for which we were glad. The secretary of the federation is a Churchwoman, formerly a Presbyterian, and she but recently, and all the members of her family, one of whom is a member of the faculty, are candidates for Confirmation.

It happens that the federation have a banner which is awarded to the communion having the largest representation at any particular meeting. To our surprise and delight, St. John's won it, with a total of ten persons present. After the symposium, the people repaired to the Hall, where they spent a social hour listening to music by the guests in the house, or enjoying the beautiful prospect from the roof terrace, or getting better acquainted with

the opportunities and privileges offered by King Hall, and so coming in some degree to a clearer idea of the Church and the things for which she stands.

We have had a small missions study class, and a class on the history and meaning of the Prayer Book. Under the auspices of the University Y. M. C. A. and Y. W. C. A., a large meeting was held in the parlors on Palm Sunday morning before church time, in connection with their annual convention; and we frequently entertain their traveling secretaries.

I wish I could give you some real idea of the way people hereabouts feel toward our work. There are so many little things that show it. For instance, the student Y. M. C. A. secretary, himself a Presbyterian, told a public meeting that "the Episcopal Church was doing more than all the others put together to cope with the situation in Norman." This same secretary is now studying with the chaplain the subjects to be brought up at the summer conference of the Y. M. C. A. at Estes Park. Another instance is that of a judge who, meeting a Churchwoman in a distant town, and having recently been to Norman, began to tell her of "the wonderful

work," as he put it, "her Church was doing at Norman." But the most satisfactory to us are the words of some of the girls themselves, who, leaving the Hall, refer to it as "home"; and, when they return, say they are "going home." Some affirm that they had never previously known what it meant to have some one looking after their welfare, in the way that we try to do here. That sort of thing means that they will be better women; and then it is, especially, that we feel it a privilege to have helped them.

I could write much more. I am more than grateful to all at the Missions House for your efforts in securing gifts for King Hall. Even the simplest is most welcome, and heartily appreciated; for, as I have tried to say, its real worth in service to the Master is double, yes, treble, its actual cost to the giver. Of that I feel sure. Of all the varied ways in which the missionary activity of the Church is advanced, what we are attempting at the college centers, I believe, is among the most promising, if also the most difficult. Here, at any rate, in King Hall, we know that we have great cause for thankfulness, and can well take courage.

EASTERN OKLAHOMA JUNIORS HELPING

A Junior officer writes: "This year at convocation we pledged fifty dollars for General Missions, fifteen dollars to All Saints' Hospital at McAlester, five dollars to King Hall for our girls at Norman, and five dollars to the Percy Silver Missionary Fund. I did not make any pledge for St. Luke's because I did not know just what to pledge at present. I know we have to raise \$200 in Eastern Oklahoma, and I thought we would just make up what the other branches left. I doubt if there are more than five other branches, and judging from these pledges, they are

not very strong, but I am absolutely sure we shall have the \$200.

"Every one seemed surprised and pleased at our pledges. They did seem a little large—for Juniors—but I like to work up to something big. I don't like anything easy. Anyway, we had twenty-five dollars in bank when I made the pledge of fifty dollars for General Missions, and I knew it would be easy to raise the other twenty-five dollars by September first. I made the pledge large for the Emergency Fund. We never have any trouble raising funds, the girls are all very enthusiastic and suggested the pledge I made."

S.P.G. ANNIVERSARY WEEK AGAIN

From Miss Walker, of the Diocese of New York, who was fortunate enough to be in London at the time of the Anniversary Week of the S. P. G., there has come a personal letter from which we are glad to quote.

SO many awful things have happened in connection with this frightful war since S. P. G. Anniversary Week, that I feel I can hardly now, a month late, do it justice, save to give you a short very personal reminiscence.

I say very personal, for when I think of my experience, I am overwhelmed by the cordiality and kindness with which I was received! I quite realized that I owed my good fortune to the fact of being the only representative of the American Church whom they knew to be present. Besides being S. P. G. Anniversary Week, it was the fifty-year Jubilee of the Women's Department. I attended meetings all day and every day, but there are three which stand out especially in my memory. And first, the annual meeting at St. Paul's Cathedral: There was a marvelous Processional Litany, chanted by four canons, the responses by the whole choir. I wish I could picture to you the procession starting from the chancel, then down the side aisle to the main door, and up the middle aisle back to the chancel; first the thirty or forty choristers, then the four canons followed by fourteen or more missionary bishops in their full red robes, and last of all the Archbishop of York, his robe having a long train to it, which was carried by the tiniest little chorister you ever saw. The preacher was the Bishop of British Honduras and the celebrant the Archbishop of York. The whole service was marvelously impressive, in that wonderful old cathedral where the hum of the huge city is always audible.

I dined with Bishop and Mrs. Ryle (he is Dean of Westminster), and went down from the deanery right

into the choir, for the Women's Jubilee Service at the Abbey, and Bishop Montgomery gave us a beautiful sermon on the women of the past and the future.

The mass meeting at Albert Hall far exceeded in enthusiasm and inspiration that of last year (which I also attended). The hall accommodates ten thousand. The Archbishop of York was chairman, and he is a wonderful speaker—of commanding presence, beautiful voice, and, oh! such a stirring and inspired speech. He was followed by the Bishop of Kalgoorlie and another speaker, and I know the effect they all had on me was that I just longed to be up and doing! All of the collections taken up (and they never lose an opportunity of collecting!), exceeded those of last year, which, considering the tremendous calls and demands of the war, speaks very well for the Church people here.

Every meeting and every speech was colored and influenced by the effect of the war; but how could it be otherwise, for England, though not invaded, as France and Belgium, has hardly a home untouched by the horrors and losses of war, and every day the widows and fatherless are being added to by the thousand. On every side you hear of officers and privates who with their last gasp send the message home, "Tell them I died trying to do my bit." I think if I might send a message from England to the members of the Woman's Auxiliary, it would be a prayer that each one of us might so live as a soldier of Christ, that when dying we might say, "I have tried to do my bit."

There is one fact that impresses itself tremendously on me since I have

been here, and that is how deeply grateful and thankful we should be for our magnificent Board of Missions, which embraces the whole missionary work of our Church; and of our Woman's Auxiliary to the Board. With us there is no clash of rival societies, and if one gives a dollar to the Board, one feels that they have some share in the work of the *whole* Church, and I am more enthusiastic about the apportionment system than ever before.

I do miss my work and my fellow-workers at home (I am doing a very little over here—go to Portsmouth to-morrow to address a meeting of the Junior Clergy Association and deaconesses and workers on the subject of mission study) but I always remember you in my prayers, and I shall be so anxious to hear the amount of the Whitsun collection for the Emergency Fund.

WHAT ENGLISH CHURCHWOMEN EXPECT

The *Monthly Review* received from the Women's Committee of the Society for the Propagation of the Gospel tells how the committee feel their responsibility at headquarters. It is the same sense of responsibility we look for from those at Auxiliary headquarters here, and from the diocesan officers, of whom the Auxiliary has over 1,200 in their different branches.

We are sure that many of the suggestions for the Jubilee Year are such as large numbers of Auxiliary branches could adopt, and we commend them to the attention of officers, diocesan and parochial, throughout the Church.

NOT unnaturally the question arises in the minds of some: What is specially being done at headquarters by the people there? We feel that our existence must be justified, and that we must not let our work be nothing but advising the country. We hope that every member of the committee, and there are one hundred and twenty-six, will do something definite this year. It will be a very helpful plan if each were to enlist an Incorporated Member—a layman for choice; this would add £130 annually to the Society's income. Then we look to the members of the committee to take the initiative in finding opportunities for breaking new ground, for getting meetings in unexpected ways and places; and in war times, we must sometimes be content with small numbers, though at present the response of the country is extraordinarily good—larger meetings and bigger collections. For instance, we hear from Croydon that their annual sale was on a larger scale than it has ever been before; and

this has been the case also in many other places. So we have much to encourage us.

SUGGESTIONS FOR THE JUBILEE YEAR OF WOMEN'S WORK, S. P. G.

Many and varied suggestions have been received as to how the Jubilee Year can best be celebrated. We feel it should have a twofold aim: first, for those who are already interested, that they should review their work, and find out and make good their weak places; secondly, that it should be a great educational campaign, so that no person, especially no woman or girl, shall not have had an opportunity of learning about the work that has been done and is being done in the mission field, especially that done for women by women.

The following are some suggestions how this twofold aim may be carried out through:

(1) Everyday parochial organizations.

To get a special opportunity to tell of the work in

- (a) Mothers' meetings, or Mothers' Union meetings.
- (b) G. F. S. branches, League of Honor meetings, girls' clubs, communicants' guilds, etc.
- (c) Sunday-schools, Boy Scouts, Bands of Hope (many of these might be worked in with the King's Messengers*).
- (d) Men's Bible classes, C. E. M. S. branches, etc.
- (e) Special meetings and work among domestic servants.
- (f) Forming parochial missionary associations.

(2) Special efforts to reach the more educated strata of society:

- (a) Drawing-room meetings, informal meetings for debate and discussion.
- (b) By getting an entry into schools and training centers for women.
- (c) By special meetings for educated mothers and parents on missionary work and vocation.
- (d) Through the Girls' Diocesan Association.

N. B.—These suggestions imply the necessity for a band of speakers, but much experience is not necessary. A knowledge of facts and enthusiasm are the chief qualities needed, and in many dioceses it might be possible to gather such workers together for a day or two for speakers' classes, such as were held at headquarters in January.

(3) Prayer. Efforts to introduce regular missionary intercession:

- (a) At family prayers.
- (b) At the parochial intercession service. (To see they are not dropped at the end of the war.)
- (c) At all meetings mentioned in (1).
- (d) To start private prayer meetings.
- (e) Regular intercession for all missionaries from the diocese, deanery or parish.

(4) Study. To promote study and missionary reading among all classes, by

- (a) Study circles of all kinds and descriptions.
- (b) Missionary reviews and magazines.
- (c) Discussion meetings and lectures.
- (d) At working parties.

(5) Literature. To introduce missionary literature and missionary books as prizes for Sunday-schools in

- (a) Parochial libraries and lending libraries.

- (b) Increased circulation of magazines, etc.

- (c) By making use of the newspaper and local press, getting missionary articles and accounts of local doings inserted.

(6) Finance. A systematic and business-like campaign for

- (a) Boxes.
- (b) New subscribers, or increased subscriptions from those who can afford it.
- (c) An increase in Incorporated Members and Members. (N. B.—A diocesan objective, say 30% increase, would be an incentive.)

(7) Medical Missions. Make this part of the Society's work an integral part of local work, specially to gain the interest of medical men and women.**(8) Needlework, etc.** To organize:

- (a) Sales of work, and to see whether more united efforts can be made in districts.
- (b) Working parties to supply missions abroad, or to make outfits for missionaries.
- (c) Individual help in working for the above, or in making church needlework.

(9) Recruiting for Candidates, and helping in this work. Much help might be given by dioceses, by encouraging likely candidates and young girls leaving school to equip themselves with useful knowledge and Sunday-school teaching on reformed methods, and teachers' examinations and reading might be suggested. (All technical instruction and certificates are a great advantage to candidates when offering for work abroad.) Also in trying to put the missionary vocation before students, nurses, etc.**(10) War-time Activities.** Trying to enlist the interest of those who are actively engaged in war work, Red Cross nursing and working parties, so that after the war, they may be ready to work for the missionary cause. Many Red Cross working parties would be willing to have an address on medical missions.

In addition to these suggestions, can not more be done to link the missionaries to home workers? A diocese should take an active interest in their representatives from the front, and a women's diocesan

* The S. P. G. department for children's work.

sub-committee should make the women missionaries from their diocese their special care. A diocesan offer to provide the outfit or part of the passage money

of one of their workers would often be of the very greatest assistance, while kindly social attentions during furlough in many cases would be welcome.

THE HAND-BOOK OF THE WOMAN'S AUXILIARY

IN October, 1914, the first edition, of five thousand, of the Hand Book of the Woman's Auxiliary was issued, and by February, 1915, it became necessary to print a second edition, of the same number.

That the book may be used as a text-book has been proven in more than one instance, and is shown by a letter coming from one of the parish workers in the Diocese of Mississippi. This correspondent writes from Jackson:

"We took the lessons from the Hand Book, combining three of them into two lessons, and having a review at the end of the course. We had the largest, and I feel sure, the most successful class we have yet had. Beginning with twenty, we never had less than twelve, all interested and eager to discuss. We certainly acquired more general information than any of us had before, while we tried to keep always in view that higher ideal that the questions so clearly indicated.

"Over, one in particular there were so many different expressions of opinion, that I finally promised to refer it to you. It was Question 5, in Lesson 5 (substituting Mississippi for Rhode Island), the latter part of the question, "What do you infer from this succession?" Does it not mean that Mississippi with its longer period of Church privileges should have deeper spiritual life and stronger sense of responsibility; or is it intended merely to show the contrast in years, or fact, or material things?

"Bishop Bratton conducted a quiet hour for the Auxiliary in Holy Week,

taking the last part of the eleventh chapter of First Corinthians for his subject, going too deep for me to try to touch upon or dare to tell; but at the last he spoke especially to the Auxiliary, and of its work, and what it should mean, in such a way as to make it seem just too beautiful and unselfish and above this world, and there, suddenly, was the ideal that we had seen dimly through all those lessons, and tried so hard to express, just crystallized into vision for us, so clear it almost seemed we had been carried up onto a higher plane—permanently."

A WEEK OF PRAYER

IN a North Carolina parish a week of special prayer was held in the branch of the Woman's Auxiliary. A member writes: "We had prayer every afternoon for a week in the parish house, and considering the fact that the weather was very bad and it was not generally known, the attendance was fairly good. A different member of the Auxiliary led each time. We always read the Litany for Missions, the Prayer for the President, and the suggested prayer for the Emergency Fund, this being the special object of the services. Then sometimes the Auxiliary prayers and some of the intercessions given in THE SPIRIT OF MISSIONS were used, and some of the ladies composed prayers themselves. The service lasted about fifteen minutes each day, and I am sure every one felt it was time well spent."

THE JUNIOR PAGE

NOTES FROM JUNIORS

In North Carolina: You will be glad to know that we have had a splendid convention and meeting of the Woman's Auxiliary. We all feel that the whole diocese will gain much inspiration from them. Some of my Juniors conducted a model meeting, and we had the missionary dolls from the Missions House. As a result, much interest has been aroused in the Junior work. I am sending you one of the leaflets that we are using, to distribute the splendid information gathered from several sources and put together in convenient form. We are working on our plans for St. Luke's, and hope to have a good little sum.

One of the marked characteristics of the annual meeting was the number of *very young* women present. Hereafter, too, Junior Section III is to have the right of representation and as many representatives *per capita* as the women. Keen interest and a desire to know what to study were evinced on every hand. Our vision is broadening—the money results must follow.

From a branch in Western New York: You would have been pleased to hear these "Bishop Brent girls," with one dressed as a nurse, telling her story as a girl sold in Japan and bought by the mission, trained first in Akita, then illness in hospital under Dr. Tuesler turning her thoughts to nursing, and now in the United States to help the cause by her story. She spoke carefully, as one using an acquired language, and very slowly and distinctly. Then "Miss Hutchins" spoke of her waiting and going to her work. The story of the United Offering and details of the gifts was followed by pictures, with explanations. These girls are sixteen to eighteen

years old, and managed the meeting, one presiding. A goodly number was present, and every one was pleased. As usual some one, not taking the idea of the monologue, inquired of "Miss Hutchins," how long she would stay in America!

From a Little Helpers leader in Newark: The service on Whit-Sunday was a joy—the day bright and beautiful, the attendance the best we have had. Three new members had been added to the branch, and three had gone, two from removal. The third dear little baby was lost on the *Lusitania*, on which his parents had embarked for Ireland, where the father's father is a clergyman of the Church of England, and where they had expected to make their home in the future. The poor mother survived, but the father and baby were lost. Before sailing the mother left the little mite-box with me, and it was placed on the alms basin with the others.

From a member of a Junior branch in South Carolina: We dearly love our Junior Auxiliary, and we are glad that hereafter we are to have two meetings instead of one. One of these meetings is to be a literary-study meeting, the other an industrial, mission-story-telling meeting. We have enjoyed our year's work greatly, and our discussions on the "Emergency in China," which we were reviewing, were fine. We like the sections instead of one big Junior Auxiliary, as we can do better work. We have met all our pledges and held our two United Offering meetings:

From Arkansas: The Junior conference was nearer my ideal than ever before. We discussed the work under four heads: God's part, the parents' part, the teacher's part, the child's part—and had two good speakers.

GIFTS TO THE EMERGENCY FUND

ARRANGED BY PROVINCES AND DIOCESES INCLUDING JUNE 10th, 1915

Province I.

Connecticut	\$10,345.05
Maine	740.32
Massachusetts	15,949.63
New Hampshire	471.50
Rhode Island	6,105.33
Vermont	241.11
West Massachusetts...	1,613.19
<hr/>	
	\$35,466.13

Province II.

Albany	\$1,255.96
Central New York....	2,199.86
Long Island	5,106.07
Newark	12,657.70
New Jersey	4,844.11
New York	44,205.25
Western New York...	4,736.16
Porto Rico	197.16
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	75,202.27

Province III.

Bethlehem	\$3,340.49
Delaware	884.13
Easton	255.72
Erie	442.53
Harrisburg	700.28
Maryland	3,481.58
Pennsylvania	28,734.75
Pittsburgh	5,670.74
Southern Virginia ...	2,389.43
Virginia	1,385.69
Washington	3,952.65
West Virginia	1,053.19
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	52,291.18

Province IV.

Alabama	\$335.47
Atlanta	287.92
East Carolina	239.37
Florida	106.75
Georgia	434.35
Kentucky	689.75
Lexington	204.86
Louisiana	416.00
Mississippi	559.91
North Carolina	560.50
South Carolina	1,042.80

Province IV.

Tennessee	301.96
Asheville	300.01
Southern Florida....	326.21
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	\$5,805.86

Province V.

Chicago	\$4,439.69
Fund du Lac.....	267.45
Indianapolis	644.12
Marquette	481.37
Michigan	3,900.63
Michigan City.....	126.39
Milwaukee	1,126.94
Ohio	4,567.24
Quincy	217.02
Southern Ohio	2,855.33
Springfield	1,175.10
West Michigan	1,008.53
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	20,809.81

Province VI.

Colorado	\$540.43
Duluth	144.48
Iowa	259.13
Minnesota	1,799.75
Montana	479.85
Nebraska	1,327.32
North Dakota	233.00
South Dakota	1,194.54
West Colorado	75.05
West Nebraska	136.86
Wyoming	74.75
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	6,265.16

Province VII.

Arkansas	\$467.41
Dallas	126.75
Kansas	71.15
Missouri	1,341.80
Texas	832.65
West Missouri	181.31
West Texas	351.47
Eastern Oklahoma...	179.33
New Mexico	211.22
North Texas	102.90
Oklahoma	50.50
Salina	311.64
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	4,228.13

Province VIII.

California	\$468.20
Los Angeles	816.08
Olympia	115.95
Oregon	91.10
Sacramento	128.50
Alaska	23.85
Arizona	155.75
Eastern Oregon	2.50
Honolulu	36.24
Idaho	34.92
Nevada	106.15
San Joaquin	94.07
Spokane	130.00
The Philippines	5.50
Utah	464.82

\$2,673.63

Foreign.

Brazil	\$ 7.74
Cuba	157.81
Haiti	6.00
Hankow	171.58
Kyoto	44.86
Mexico	96.00
Shanghai	27.00
Tokyo	1,071.87
Canada	66.50

\$1,649.36

Miscellaneous 3,101.75

\$207,493.28

GIFTS TO THE EMERGENCY FUND

Through June 10th, 1915.

2 gifts of	\$5,000.00
1 gift of	4,000.00
4 gifts between \$3,000.00 and	2,000.00
2 gifts of	2,000.00
17 gifts between \$2,000.00 and	1,000.00
10 gifts of	1,000.00
23 gifts between \$1,000.00 and	500.00
261 gifts of from	500.00 to 100.00
396 gifts of from	100.00 to 50.00
452 gifts of from	50.00 to 25.00
970 gifts of from	25.00 to 10.00
980 gifts of from	10.00 to 5.00
2,065 gifts of from	5.00 to 1.00
554 gifts of \$1.00 or less.	

ANALYSIS

Through June 10.

3,652 Individual Offerings	\$96,359.25
1,409 Parishes	92,935.56
32 Sunday-schools	708.10
481 Branches of the Woman's Auxiliary	14,059.39
63 Branches of the Junior Auxiliary	724.45
44 Study Classes	697.90
56 Miscellaneous Items	2,008.63

5,737 Total to June 10, inclusive. \$207,493.28

5,737

NOTE.—In addition to this we have pledges including from

Connecticut	\$5,000	Maryland	\$1,000, and
Long Island	1,000	Pennsylvania	2,000

making a total in cash and pledges to June 10th of about. \$216,000

Directly in connection with this appeal for an Emergency Offering of \$400,000, but not as a part of it, the Board received a gift of \$50,000 from Miss Harriet Blanchard, of Philadelphia, Pa., to be known as "The Anna Blanchard Memorial Fund," as an additional Reserve Deposit to protect the credit of the Society.

E. WALTER ROBERTS,
Assistant Treasurer.

Church Missions House,
New York, June 12th, 1915.

Postscript.—To Saturday, June 22d including about \$8,000 in pledges, we have received \$233,000